The Churchman.

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JOHN HECKER. PROPRIETOR. NEW-YORK, DECEMBER 9, 1854. { At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.................................at 9 A. M. and 3 P. M.
St. Luke's Church.................... 8½ " 5 "
Church of the Nativity.................. 9 A. M.
Church of the Annunciation.......... 9 "
[Sunday services, 10½ A. M. and 3½ P. M.
Church of the Holy Communion.......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Church of the Transfiguration........½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles.......... 9 "
Church of the Holy Innocents.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights......... 9 A. M.
St. Mary's Church, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR DECEMBER.

10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or The Birthday of Christ, commonly called Christmas Day. [Proper Psalms instead of the Psalms for the day of the month.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. The Sunday after Christmas Day.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

THE CHURCH AT HOME.

New York.—The Provisional Bishop has received a marked expression of the friendly feeling entertained toward him in Albany, the following account of which we find in the *Courier and Enquirer*:—

The Right Rev. Horatio Potter, recently consecrated as Bishop of the Protestant Episcopal Church of the diocese of New York, has received, on his retirement from the Rectorship of St. Peter's Church, Albany, to fulfil the duties of his Episcopate, a tribute to his worth which must be grateful to his feelings, while it does honour to those who have paid it. This tribute, was a letter received by Bishop Potter on the 30th ultimo, signed by clergymen of the different religious denominations in Albany, and by other citizens not in connexion with St. Peter's Church, congratulating him on his removal to a sphere of more extended usefulness, but, at the same time, expressing their deep sense of the loss that Albany will sustain by the removal "of an individual who, during a long period of his life spent here, has been distinguished in every charitable undertaking, and has proved himself a good friend to education and the best interests of the community." The Bishop has answered this flattering letter in appropriate terms. The whole correspondence is a beautiful illustration of that enlarged Christian love which passes the bounds of religious differences of opinion, and owns Christian virtue wherever it may be found. The fact that Bishop Potter is a man who can call forth such a spontaneous tribute to his worth as a Christian pastor, is good warrant that he will be all that this diocese can wish for as a Bishop.

Western New York.—The Bishop of the diocese has issued the following notice relative to the December collections for the Diocesan Missions:—

On the Second Sunday in December, which will be December 10th, will occur the stated Quarterly Collection for our Diocesan Missions, which makes an earnest appeal to you, for the sustenation of more than forty laborious ministers in the spiritual vineyard.

Let me remind you that in this Diocese the Advent Collection is made for our Diocesan Missions. The Epiphany Collection is made for the Domestic Missions in the West. The July Collection is made for Foreign Missions.

On Christmas Day, also, the Disabled Clergy of the Diocese will appeal to you for aid. Let me earnestly implore your pious liberality on all these occasions, in large appropriations to objects which so touchingly and clearly commend themselves to your hearts and judgments.

Our Diocesan Missions in Western New York continue to maintain a primary claim on your regard and countenance, as the great instrument, under God, of building up the Church in the Diocese, by encouraging and aiding the weak parishes, and by opening new avenues for the expansion and progress of our beloved Zion.

Let our past experience of the Divine blessing on our efforts incite us all to more zealous and enlarged liberality to the Church of Christ, on whose stability, success, and influence, depend the spiritual and eternal interests of ourselves and families, and of thousands in our land.

WILLIAM H. DeLANCEY,
Bishop of Western New York.

Geneva, December 1, 1854.

Maryland.—There was a convocation of the clergy at Chestertown, Chester parish, on Tuesday, Wednesday, and Thursday, the 15th, 16th and 17th November. Present, the Rev. Dr. Jones, of St. Paul's Church, Kent county; Rev. Mr. Stokes, rector of Chester parish; Rev. Mr. Crane, of Centreville, Rev. Messrs. Morrison, Stringfellow, and Leakin, of Baltimore. Sermons were preached in the morning and afternoon of Tuesday and Wednesday; and morning, afternoon, and night of of Thursday. The Holy Communion was administered each day at 11 o'clock A. M. A meeting of the clergy of Talbot county took place at Easton, on Friday, Nov. 18th. Services were held in St. Peter's Church both morning and evening. Rev. Dr. Mason and Rev. Dr. Spencer were present.

Virginia.—The Bishop of the diocese has been holding a Visitation. "By a letter from the Bishop," says the last *Southern Churchman*, "we learn that he was just concluding his labours and expected to reach home this week. In consequence of the low state of the waters he has been obliged to travel over a hilly and mountainous region almost entirely in an open carriage, to the amount of more than five hundred miles. He has visited twenty congregations—held fourteen confirmations—and consecrated two churches. There are now nine ministers in Western Virginia, being two more than at any previous period, though others are still wanting. As the Winter is come, and the Bishop has gone through a large amount of labour during the last two months and feels the effects of it, he will not make any further appointments until the Spring."

South Carolina.—At a late meeting of the Presbytery of Charleston, it was decided that there was no need for compliance with the direction of the last General Assembly, that "all pastors should preach on the support of the ministry, and that inquiry should be made annually, as to whether an adequate support was given," inasmuch as there appeared to be no deficiency in that respect.

The Domestic Missions.—The *Spirit of Missions* for December thus glances at the closing year, and anticipates for that on which we shall shortly enter. As many parishes are becoming self-supporting, the Domestic Committee are enabled to extend their assistance in other directions, where it is more needed.

"When, some time since, we set our mark for the past year at $40,000, we felt by aiming high we should do more, but hardly hoped to reach the end; and yet, with praise to God, whose is the silver and the gold, and who ruleth the wills and affections of men, we make the record, that the work is *done*. We have had the available sum of $40,643 94 for the current year just closed, including the balance which we had in hand when the year began. This shows us that the Church is ready, both in heart and hand, to help us in the great and good work which God has given us to do. With new openings and new wants, we shall need much more in the coming year. We have but just entered on a new career of enlarged faith, and zeal, and efforts, in the name of God and His Church. The field will widen, the wants will multiply, the calls for aid increase, the loud appeals to earnest sympathy and love will grow louder, and deeper, and stronger, and holier, and more affecting, and powerful and successful. Thanks be to God, the work of our Domestic Missions is no longer suspected and frowned upon. It will prove itself by its fruits to be the work of God and of His Christ; and thus be the hope of the world and the gate of heaven, in the conversion and salvation of sinful men."

THE CHURCH ABROAD.

England.—The corporation of the Sons of the Clergy had held its General Annual Court, the Archbishop of Canterbury in the chair, when it unanimously re-elected his Grace president for the year ensuing; and after the most reverend Primate had acknowledged the compliment, proceeded to the election of a vice-president, in the room of the late Lord Denman, when, on the motion of Mr. Freshfield, seconded by the Lord Bishop of London, the Lord High Chancellor was unanimously, and with the most cordial feeling of all present, elected to the vacant office of vice-president for the year ensuing.

Consecrations of new churches had taken place in the dioceses of Lichfield, York, Chester, Gloucester and Bristol, and Oxford.

The death of the Rev. Dr. Spry, Rector of Marylebone, is announced. He was in early life a student of Oriel College, Oxford, in which University he achieved some distinction. In 1825, on the death of Archdeacon Heslop, he was presented by Lord Liverpool, then Prime Minister, to the rectory of Marylebone, worth at that time upward of £2,000 a year. Three years afterward, namely, in 1828, he was presented by the Duke of Wellington, then at the head of the Government, to a canonry residentiary in Canterbury Cathedral, worth upward of £1,000 a year. Both of these valuable appointments he held up to the time of his death, and both of them are now in the gift of Lord Aberdeen.

The York papers give a gratifying account of a presentation of some very handsome and useful testimonials to the Rev. G. C. Hodgkinson, the late Principal of the York and Ripon Diocesan Training School, on the occasion of his resignation of that office. The subscribers embraced above a hundred young men who have left the school, and are acting in the capacity of schoolmasters, the students at present under training, and the pupils of the Yeoman and practicing Schools; and the subscription raised by them amounted to upward of 50 guineas.

The Bishop of Carlisle has refused to consecrate a portion of a new burial-ground for his cathedral city, unless it is first separated from the unconsecrated portion by a wall three feet high. This is strongly objected to by the Burial Board, as being offensive to Dissenters. But the Bishop is firm, insisting that something more than a mere footpath (as proposed) is necessary as a line of demarcation, in order to secure and perpetuate the principle of consecration.

The Church College of St. Bees, Cumberland, has contributed £50 toward the fund now raising by the Society for the Propagation of the Gospel in Foreign Parts, for the purpose of sending out additional chaplains to the armies in the East.

The *Church Missionary Intelligencer* records a falling off in the Society's funds. "On October the 1st, 1853, we had received £28,356; on October the 1st, 1854, we have received only £25,176, being a reduction on the six months to the amount of £3,180. The expenditure for this same period has been £56,329."

At a recent meeting of the Tithe Redemption Trust, two munificent offers of £300 each (one for a locality in the North, and one in the West of England), for recovering tithe spoliations to the Church, were laid before them.

The Great Northern Railway Company have given notice of their intention to apply to Parliament in the ensuing Session for powers to erect and endow a church in or near the town of Doncaster, together with schoolhouses, for the benefit of the numerous operatives and servants of the company employed at the plant-station at that town.

Scotland.—The *Scottish Ecclesiastical Journal* gives accounts of the consecrations of new churches at Dunse, in the diocese of Edinburgh; at Longside, in the diocese of Aberdeen; and at Kilmartin, in the diocese of Argyll and the Isles.

The Right Rev. the Bishop of the diocese of Brechin held an ordination at Muchalls on the Feast of St. Simon and St. Jude.

The Right Rev. the Bishop of Moray adjourned the meeting of the Lay Convocation of the diocese which was to have taken place on the 20th ult., until December, in consequence of the engagements of several of the members who were very desirous to be present, but who were prevented from attending on that day.

THE WORLD AT HOME.

Meeting of Congress.—The second session of the Thirty-third Congress commenced at Washington on Monday. In the House of Representatives 197 members, and in the Senate 37, answered to their names. It is understood that there is not any public business of particularly pressing importance to be brought forward. Upon the tables of the two Houses, as remarked by the *National Intelligencer*, there is a large amount of business, left incomplete at the close of the session, much of which has already received the sanction of either one or the other House, and which will of course be among the first business that will now claim consideration.

The President's Message.—The Message delivered to Congress on Monday has the merit of being brief, and yet, in all respects, to the point. It gives satisfactory assurance that the Government will not interfere with the contests of other nations. It notices the efforts of the Government to secure a general assent to the doctrine that "free ships make free goods;" but to the supplementary proposition offered by some of the European Governments to abolish privateering, it expresses a decided repugnance, as inconsistent with the interests, if not the necessities, of the American people, in case of a war with a powerful maritime nation. Its suggestions under this head are entitled to much consideration. The Reciprocity Treaty, the Soule affair in France, the "position of our affairs with Spain," our recent Treaty with Mexico, and the bombardment of Greytown, are successively reviewed by the President, in a conciliatory manner. Nothing is said directly about Cuba or the Sandwich Islands. The receipts into the National Treasury during the fiscal year ending 30th June last, amounted to $73,549,705; and the expenditure, exclusive of payments on account of the public debt, to $51,018,249. Excess of receipts, $22,469,456. The payments on account of the public debt during the same period amounted to $24,336,380. The national debt is now reduced to $44,975,456. Although the President expects a considerable decrease of revenue during the coming year, he yet believes that it will be too large for the requirements of the Treasury, and therefore proposes a reduction of the Tariff. He recommends an addition of four regiments to the army, and some increase of the navy, together with the adoption of the apprentice system in connection with the latter. The expenditures of the Post-office department during the year, including a balance due to foreign offices, amounted to $8,7[illegible]807, and the receipts to $6,955,586. Showing an expenditure o[illegible] income of $1,755,321. The deficiency is, however, less than last year by $361,756, and receipts greater than last year by $970,399. The President calls the attention of Congress to the subject of ocean mail steamers. Of public lands, 7,035,735 acres have been sold within the year, and the amount received therefor is $9,285,533. He renews his objections to the granting of lands on a large scale, in aid of the construction of railroads. The Treasury Report does not state the value of our imports and exports respectively, but intimates that the excess of imports over exports is only $6,321,317, which is less than was generally anticipated, and is more than made up by the profits of our shipping in conducting this commerce. The Secretary's plan for a reduction of duties, places in the list almost all articles of raw material used by our manufacturers.

Foreign Trade of New York.—We find by the *Journal of Commerce* that the imports at New York from foreign ports for the month of November, are $3,953,086 less than for the same month of last year, and $104,225 less than for the corresponding month of 1852. The receipts of free goods have increased, as compared with last year, while the dutiable either entered directly or thrown into warehouse, show a marked decline. The imports of dry goods show the greatest decline, and especially during the month just closed, when the receipts were less than half as large as for the corresponding month of last year. Thus the total entries of dry goods for November were $2,563,705 less than for November 1853, and $661,197 less than for November 1852.

Governor of the State.—It is now ascertained that Mr. Myron H. Clark has been elected Governor by a majority of some three hundred votes over Governor Seymour.

Smuggling.—The *Courier* states that since the arrival of the steamship *Africa* at the Cunard dock in Jersey City, last week, goods to the amount of $75,000 have been discovered in the trunks of passengers, who intended to evade the revenue laws. They consist of watches and jewelry, and are in the keeping of the Surveyor of the Port.

Subscription for the British Patriotic Fund.—The fund raising in this city, for the relief of the widows and orphans of the British army and navy in the Crimea, has already reached, it is said, about $8,000. It is still going on.

Intellectual Progress of the Negro Race.—"We learn," says the *Journal of Commerce*, "that some of the coloured men of New York have organized a library association, and are taking measures for the establishment of a reading-room and the delivery of a course of lectures, the first of which will be delivered in the course of the present week."

Mortality in New York.—There were 350 deaths in this city during the last week: 63 men, 77 women, 116 boys, 94 girls. Of the total number, 46 died of consumption, 9 of bronchitis, 10 of congestion of the brain, 14 of diarrhea, 15 of dropsy in the head, 34 of fevers, 39 of inflammatory complaints, 27 of convulsions, 9 of croup, and 16 of marasmus. The nativity table gives 235 natives of the United States, 54 of Ireland, and 41 of Germany. In Brooklyn there were 58 deaths; males, 26; females, 32; adults, 25; children, 33.

Immigration.—There arrived at New York during the month of November, 20,276 emigrants, of whom 11,589 were Germans, 4,406 Irish, 1,964 English, 482 Scotch, 71 Welsh, 814 French, and 847 Swiss—the remainder from other countries. The immigration for eleven months is 283,827. For the same period in 1853, it was 267,121.

News from California.—There is later news from California, but nothing of very particular interest. The news from the mines continues favorable. Business generally in San Francisco was looking up. A duel had been fought near San Francisco on the 8th of November, between Col. J. D. Woodlief and Achilles Kewen. Woodlief was shot through the heart, and killed at the first fire. The cause of the duel was an angry discussion on politics, which resulted in Kewen striking Woodlief on the mouth. Kewen afterward offered an apology, which was refused by Woodlief, and the fatal encounter followed. The wife of Woodlief accompanied him to within a short distance of the ground, and when all was over returned to San Francisco with his body.

Discovery of Sir John Franklin.—The Lake Superior *Mining News* communicates an extraordinary piece of intelligence. It states, on the authority of private letters, that the bodies of Sir John Franklin and his men have been found by Dr. Kane's party, completely frozen, and in a perfect state of preservation. It adds, that the source from which this information comes is such as to warrant its correctness.

Mr. Peabody and Mr. Sickles.—Mr. Peabody, the eminent American citizen, who has, by a high-principled conduct as a gentleman and a merchant, in London, gained a social position of which we have reason to be proud, has issued a letter, embracing the testimonies of a great many Americans who were present at his magnificent banquet in London, in celebration of the Fourth of July, which go to justify him most fully in all that he did on that occasion. Mr. Peabody says: "The idea of obtaining portraits of the Queen and Prince Albert from the Palace originated with Mr. Somerby; and when he communicated it to me, I understood that Col. Lawrence had written a private note to Col. Phipps, asking if such an application would be likely to be successful. With the impression on my mind that such a note had been sent (although Col. Lawrence did not write till the following day), and meeting, a few hours after, with a gentleman of great influence at the palace, I mentioned the subject to him, and have reason to believe that the Queen had been made acquainted with our wishes even before Col. Lawrence's note reached Col. Phipps; and to that circumstance may be attributed the promptness with which they were sent." This, it may be remembered, was one cause of Mr. Sickle's wrath: the other was that any Englishman should have been invited to be present at such a festival—even though it was a private party of Mr. Peabody's friends.

Mysterious Disappearance of a Young Lady.—The city of Rochester has been intensely excited by the mysterious disappearance of Miss Emma Moore, who left the house of her brother-in-law, Mr. R. L. Whitney, on the evening of Tuesday, Nov. 21st, and has not since been heard of. All her wardrobe, money, letters, &c., were left behind, and nothing indicated an intention on her part of absenting herself from home. Several public meetings of the citizens have been held in the Court-house, and adjourned meetings are to be held from time to time, until either the missing person is found, or efforts to that end have become exhausted.

The Storm.—The storm of snow, hail, sleet, and wind, which visited us at the commencement of this week, appears to have been general throughout this and the adjoining States. The fall of snow was very heavy both at the East and West, and very seriously obstructed the railroads. On Monday morning the snow at Buffalo was ten inches deep; at Lockport, twelve inches; Brockport, eighteen inches; Newark, twenty inches; Rochester, thirty inches; Geneva, ten inches; Auburn, eighteen inches; Syracuse, twenty-four inches; Oneida thirty inches; Utica, eighteen inches; Troy, twelve inches; Albany, fifteen inches; Poughkeepsie, twelve inches; Waterville, thirty-six inches; Oriskany, thirty-six inches. Along the coasts, and on the rivers and lakes, much damage was done to the shipping, and, it is feared, a number of lives have been lost. A large amount of property is known to have been destroyed.

Marriage in Ohio.—The Judge of Probate at Cincinnati, during the last eleven months has issued 3,600 marriage licenses, making an average of 297 per month.

The New Chief Justice of Pennsylvania.—Judge Lewis, of the Supreme Court of Pennsylvania, became the Chief Justice of that State on December 1, in place of Hon. J. S. Black, whose term expired on that day. The *Pennsylvanian* says of him: "It is not half the lifetime of an old man since Ellis Lewis was seen and known as an itinerant printer, *composing type* by the thousand *ems*, to secure what was necessary to *compose* the urgent demands of nature. Without money, or rich relations, he was taught in boyhood to depend upon his own native energies and genius for success against the rude impediments of life. He soon became a lawyer of good standing, then a Judge in the Lycoming District. He was afterward transplanted to the Lancaster District, and from thence to the Supreme Bench, and now, by virtue of the Constitution, to the summit of his profession in the State."

Acquittal on a Charge of Murder.—At Richmond, on the 1st inst., Dr. Thompson, who was charged with the murder of Miss Phar at Covington, Ky., was acquitted by the Jury, before whom he was tried, after they had been out one hour.

Railroad Collision.—On the 1st inst., as the train from Island Pond for Portland, Me., on the Grand Trunk Railway, was nearing Thompson's mill, in the town of Starks, the snow plow got off the track and stopped the train. At that moment the down freight train came along and ran into it, smashing the cars and injuring eight or ten persons. Two passenger cars took fire and were consumed.

THE WORLD ABROAD.

Great Britain.—The Court continued at Windsor. Her Majesty had held a Privy Council at the Castle, which was fully attended by the Ministers and great officers of State At the Council Parliament was ordered to be further prorogued from Thursday, the 16th of November, to Thursday, the 14th of December. As Prince Albert was returning to the Castle, attended by Captain Du Platt, after hunting with the royal harriers, a ferocious looking fellow, with a stick in his hand, rushed out of a shop, where he had been purchasing some beef, into the road, and made use of some most insulting and abusive language toward his Royal Highness, following the Prince for some distance up the street, and flourishing his stick in a menacing manner. Captain Du Platt promptly rode his horse between the fellow and the Prince, and the man then retreated. The police at once apprehended the fellow, but as no instructions to prosecute were received from the Castle, he was charged by the policemen the next day with violence in resisting apprehension, and with begging money from the collegians of Eton. The fellow stated himself to be an Irishman, and he was evidently a most ingrained blackguard.

The Patriotic Fund for the relief of the wounded, and the orphans and widows of those who fall in the Crimea, had reached nearly £100,000. The subscriptions at Manchester amounted to £7,300, at Edinburgh to £5,300, at Cambridge £1,100; London had contributed £11,086.

Most energetic efforts were making to send out reinforcements to the Crimea. As regards the cavalry, instead of sending out the regiments on home service as regiments, the effective men of those corps will be incorporated with the regiments now in the Crimea, so as to bring them up to such a strength as a cavalry regiment in time of war should possess. With the exception of the King's Dragoon Guards, the cavalry regiments of the line consist of six troops of forty-five men each, the regimental staff and officers making up the entire number to something over 300. Each cavalry regiment in the Crimea will be made up to eight troops of 75 men each, or 600 in the whole, beside the regimental staff. Owing to recent losses, the ten cavalry regiments now in the Crimea cannot be said to muster 1,000 men. When the new arrangements are carried into effect they will be increased by 5,000 men, and from the regiments at home there will be no difficulty in at once supplying 2,000 of this number.

Lord Palmerston had left London for Paris, accompanied by Lady Palmerston. Although numerous rumors were afloat as to the object of his mission, there was little probability of the true one having transpired.

The Duke of Argyll had been elected to the honorary office of Lord Rector of Glasgow University. The others brought forward were the right honourable Benjamin D'Israeli and old Thomas Carlyle.

In consequence of the Government having taken off the Australian mail steamers as packet ships, the mails are offered for conveyance by private contract.

The Cambridge tobacco riot, mentioned last week, has had a retributive result. Before a mixed commission of University and town magistrates, two of the undergraduate rioters, Richard Cayley and Thomas Charles Wood, were brought up and fined £5 each and costs. The Master of St. Catherine's Hall afterward addressed the undergraduates, and threatened, if such conduct were repeated, not to give the option of paying a fine, but to send the offenders to prison.

According to the Registrar General's Report, the total number of deaths for the last week registered in London was 1,160. In the ten corresponding weeks of the years 1844-53 the average number was 1,011, and if this is raised in proportion to increase of population, it becomes 1,112. From a comparison of the results, it appears that the mortality is now not much in excess of the usual amount, but it exceeds in a more important degree the point to which the usual mortality, in an improved condition of London, might be reduced. Cholera which was fatal in the two weeks previous in 66 and 31 cases, was fatal last week in 23.

The London police had received strict orders to look up the betting shops. The Marlborough-street magistrate had let two cases pass with a nominal fine, surety being tendered that they should be closed.

The Mountgarret Peerage case will be again contested, a conditional order for a new trial having been granted by the Dublin Court of Queen's Bench. Since the first verdict in his favour, Colonel Pierce Somerset Butler has assumed the title of Viscount Mountgarret. The new trial was moved for on the pleas of surprise, misdirection, and admission of illegal evidence.

The papers announce the death of Mr. Charles Kemble, the well known actor. He had just completed his 79th year.

The Rev. Mr. Maurice's Working Men's College numbers already 114 students. Most of these attend two or three, and some as many as four or five classes.

The *Times* announces that the Chancellor of the Exchequer had received six Mexican Bonds, each for £500, in further payment of a debt long due to the nation. The return of "conscience money," while Mr. Gladstone has been Chancellor of the Exchequer, has been unusually large.

Information had been received of the total loss of her Majesty's contract steamer *Forerunner*, by running against a sunken rock at the extreme East point of Madeira island, on the morning of the 25th ult. The ship immediately foundered, and with her went down eleven of the crew out of thirty-four, and three out of thirteen passengers.

The War.—Another sanguinary battle had been fought under the walls of Sebastopol. The Russians having received large reinforcements, and encouraged by the presence of the Czar's two sons, the Grand Dukes Michael and Nicholas, made a formidable attack upon the allied forces. It is estimated that as many as 40,000 Russians came out on this occasion, and immediately proceeded to hem in one of the divisions of the allied army. Lieut. Gen. Sir Geo. Cathcart, Brig. Gen. Strangways, and Brig. Gen. Guldie, who were killed in the action, were gallantly sustained by the English forces, which mainly constituted the opposing line. It is stated that the English had 2,000 killed and wounded. The loss of the French is not accurately known. The Russian loss is between 7,000 and 8,000. The following is the British Commander's (Lord Raglan) brief despatch written in haste on the day after the battle:—

November 6, 1854.

The enemy, with immense forces, attacked yesterday, in the dawn of morning, the right of the English position before Sebastopol, which was defended by the Second Division and the Brigade of Guards of the First Light Division, the Fourth Division, and part of the Third, and subsequently by the division of General Bosquet and other corps of the French army, which by their gallant conduct contributed essentially to the decided success of the day. General Canrobert immediately came to the spot, and gave me the support of his assistance and of his excellent counsel. The battle was extremely obstinate, and it was not till past noon that the enemy was definitively repulsed and forced to retreat, leaving the field of battle covered with his dead and several hundreds of prisoners. The number of the enemy much exceeded that which was opposed to us at Alma, and the losses of the Russians have been enormous. Our losses have also been very great. General Sir George Brown, Major General Bentinck, Brigadier Generals Adams, Buller, and Torrens, have been wounded. They are all doing well. The conduct of the troops in the face of an enemy so superior in numbers has been excellent.

[Signed.] Raglan.

—The Turks had forfeited, by their cowardice, the confidence of the Allied Commanders, though great allowance is made for them, under the circumstances in which they were placed. But the Sultan has degraded Suleyman Pacha, the commandant of the troops. The Russians had left the heights of Balaklava. They expected reinforcements. The Typhus rages at Sebastopol. The Allies are continually reinforced. The steam frigates had arrived at Batoum to convey 4,000 troops to the Crimea. Letters from Constantinople of the 6th state that 5,000 French troops had sailed from the latter place for the Crimea with a favorable wind. Nothing but marching and countermarching had been going on in the Principalities. A despatch from Hermanstadt, states that several Turkish detachments are close to the Bessarabian frontier. Babadagh is occupied by the Turks. Vienna letters say that Omer Pasha had received orders from Constantinople to send all the troops that were in Wallachia to Moldavia, and to carry on operations vigorously. This conflicts with the more probable statement that all the men he can spare were to be sent to the Crimea. Fifteen hundred cavalry had already been sent from Shumla to Varna, to be embarked. 2,500 Egyptians had arrived at Constantinople, being the first instalment of 10,000 men sent by the new Viceroy of Egypt. From the Baltic we learn that the English fleet had left, as the Winter was rapidly setting in with unusual severity. Some of the lesser channels were already icebound.

COLLEGIATE.

Columbia College.—On Friday of last week Richard S. McCulloch, the newly elected Professor of Chemistry and Natural and Experimental Philosophy in this College, was publicly inducted into office, in the College chapel, in the presence of the Faculty, Trustees, Students, and a most respectable assembly of literary persons and others, ladies and gentlemen. The exercises were opened with prayer by the Rev. Dr. Haight, after which President King introduced Professor McCulloch, who delivered an extemporaneous address on the Uses and Purposes of Science, as a means not merely or chiefly of material improvement, but of intellectual, æsthetical, and moral culture.

University of Toronto.—A Convocation of this University was held on the 1st inst., in the University Hall, the Hon. W. H. Blake, Chancellor of the University, presiding. There was a large concourse of ladies and gentlemen present to witness the interesting proceedings. Shortly after two o'clock, the Chancellor and the majority of the Senate and the various Professors, followed by the Students, entered the Hall, and took the places appointed for them respectively. The Chancellor, dressed in a chastely ornamented handsome purple robe, was seated on a dais at the upper end of the hall, supported on each side by the mace bearers. The proceedings commenced by several gentlemen being admitted to the degrees of M.A., B.C.L., and B.A.;—to Admissions to Standing; and to Matriculation. The degrees having been conferred, the several successful candidates came forward to receive their certificates of honor, which were prefaced by an appropriate address from the Rev. Dr. McCaul, the Vice Chancellor. The medals and prizes were then distributed by the various professors and examinators, Professors Cherriman, Buckland, Beaven, Croft, Chapman, Wilson, Hincks, Forneri, Rev. Mr. Ormiston, Dr. Mantovani, T. J. Robertson, Esq., Dr. Connor, the Rev. G. P. Young, Mr. Hirschfelder, and the Rev. A. Wickson; the prizes being accompanied with suitable remarks by the respective gentlemen who presented them. The Chancellor then made an eloquent address of congratulation, and the proceedings closed.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

XVI.

Lust is an immoderate wantonness of the flesh, a sweet poison, a cruel pestilence; a pernicious poison, which weakeneth the body of man, and effeminateth the strength of an heroic mind.—*Hugo.*

O you that dote upon this world, for what victory do you fight? Your hopes can be crowned with no greater reward than the world can give; and what is the world but a brittle thing full of dangers, wherein we travel from lesser to greater perils? O let all her vain, light, momentary glory perish with herself, and let us be conversant with more eternal things. Alas! this world is miserable; life is short and death is sure.—*S. August. Lib. Confess.*

An evil man is clay to God, wax to the devil. God may stamp him into powder or temper him anew, but none of His means can melt him. Contrariwise, a good man is God's wax and Satan's clay; he relents at every look of God, but is not stirred at any temptation. I had rather bow than break to God; but for Satan or the world, I had rather be broken in pieces with their violence, than suffer myself to be bowed unto their obedience.—*Bishop Hall.*

Thy happiness is to be a creature, not a creator—a receiver and a dependant, not a ruler and an actor, for thou art in the midst of snares and temptations to error, and canst scarcely take one step of thyself that is not a false step.

Rarely promise: but, if lawful, constantly perform.—*Penn.*

Church and State Difficulties in Continental Europe.—The *Armonia*, a clerical paper published at Turin, announces the arrival of a pontifical note, which protests in a friendly manner against any oppression of the Catholic Church in Piedmont, and especially against expulsions and the sequestration of estates, to the injury of religious foundations. The dignitaries of the Roman Catholic Church in Spain have been sending to the clergy of Vienna letters full of complaints and despair about the calamities they see in store for them. It seems nearly all the clubs, whose office it is to elect the deputies for the Cortes, have insisted that their representatives shall engage to vote for the exile of those of the clergy (the regular) who are members of a religious order and under its vows, the suppression of all nunneries, and the confiscation of all church landed property; granting, by way of indemnity, to the secular clergy fixed salaries paid by the State. The ministers, too, they represent to be not opposed to the proceeding. The writers, therefore, now call upon the clergy in Vienna to intercede with the Austrian Government on their account, and claim its succour, in order that these misfortunes may be averted.

Pastoral Firmness.—A priest of the Church who does his duty firmly and judiciously, soon acquires a healthy influence over his parishioners: they identify themselves with him and grow old together in guidance and obedience. In instances of this kind parishes are proverbial for order and sound morality.—*Morgan.*

COMMUNICATIONS.

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

The only source whence man could ever derive the knowledge and practice of true religion, is divine teaching—the communication of God's will and requirements—his being taught by God what religious truth is, and what religious duty is. This teaching God has graciously vouchsafed to impart, not simply through the medium of ordinary influences over the human reason and undertanding; but by extraordinary communication from the Person of the Deity to the person of man, either directly, or through the ministry of super-human created intelligences. For this purpose God has, from time to time, selected individuals, and enabled them to give, by the indubitable and thoroughly proven exercise of miraculous powers incontestable evidence of their being, indeed, His specially commissioned and instructed messengers to men. This order of things continued until the revelations thus imparted were deemed by Him sufficient to be gathered into a written volume, to be kept and attested to by His Church, in all future time, for her own guidance in religious truth and duty, and her rule and instrument for spreading the gospel through the world, and extending its blessed influences to all sorts and conditions of men. All this is capable of full proof, as a fact of history as well attested as any other fact—proved indeed by a cumulated strength of evidence, unparalleled in any other department of truth. Even in the darkest of those places and periods of the world in which the purity of primitive religion has been lost in abuses and corruptions, this one idea has never been abandoned—*that man must receive his religion from God.* False and absurd, as, when and where the knowledge of the true revelation has not been retained, have been men's views of God, and of the means and instruments used for the communication of the divine mind; and debased and pernicious as were the religious principles and precepts thus received and cherished; still, a traditional knowledge of the fact that religion had come to men as the immediate gift of God; the dictate of reason that so it must be, if there is a God, and religion is the tie that is to connect man with Him; and the consciousness of there being no power in man to find out religion without divine instruction:—these kept the human mind from letting go its hold on this great principle. If any conclusion is to be drawn respecting human nature—what is best fitted to it, what most reasonable in it, what most thoroughly bound up with it—from its general judgment, feelings, principles, and actions, when civilized or savage, learned or ignorant, debased or exalted, christian or unchristian, everywhere, and at all times; the only reasonable conclusion on this subject must be, that man requires divine teaching in order to his having religion. His reason was given him, not to use it for the construction of a religion for himself; but for rational satisfaction as to what *is* the revelation that God has given, and as to whether his religious principles, state, character, and conduct, are conformed to that revelation. Thus, too, as to different systems of religion claiming his regard and favour, his duty in the great question of choice, involves the determination of his reason, not which best accords with his feelings and views, or which he can best understand, but which is most accordant with that system of truth and duty which God has revealed. Having resolved this point, in a meek and docile spirit, and in the faithful use of all the means of right understanding which, by the providence and grace of God, are provided for him, it becomes then a fitting and noble exercise of reason to trace the adaptedness of the revelation, to the nature, which God has given us; and to determine on all the legitimate bearings and uses of divine teaching, whereby we may most fully and effectually conform to it.

There is no point in which the religion of revelation is more fully attested to for its reasonableness and fitness for man in the nature which God has given him, than the requirement of the union of external with internal religion—of religious acts and outward conformities, with religious faith, principles, and states of heart—of outward with inward relations to God and man—in order that ours may be true religion. In other words, that cannot be, according to God's law and will, true inward and spiritual religion, which does not bend the heart to conformity with outward acts and exercises of religion, and religious states and relations to be outwardly held and maintained: any more than those can be the true and acceptable outward religious states, relations, acts, and exercises, which are not cherished and performed in true faith, piety, morality, and charity of heart. To divest the Bible of this principle, would be to make it altogether another book from what it is. If anything can be called, in the strong language of the Apostle, "another gospel which is not another," that is no gospel at all in the true Bible meaning of the word; it is a system, however it may be termed evangelical or catholic, which tends to sink beneath the vital importance given it of God, either the outward and visible, or the inward and spiritual, in religion; which claims for either the character of true religion without its connection with the other. Such a system not only contradicts the Bible, but also the voice of reason and nature, as given in the common sense of men always and everywhere. True: there have always and everywhere been those who have laid undue and unproportioned stress upon either the outward or inward in religion; but the more authentic systems of religion of every sort, have, in principle and theory, blended the two as of essential connection.

It is of importance to have this matter well understood. The appointment of God, as revealed in the Bible, under every dispensation and form of His Church, from the redemption of Adam through the Messiah, as the Seed of the woman, to the completion of that Messiah's great work of redemption by His incarnation—thus becoming the Seed of the woman—sufferings, death, resurrection, and ascension; and by the bringing in of that dispensation and form of the Church which Divine wisdom saw to be proper to the completed Gospel: this appointment of God, thus pervading the whole of His merciful provisions for man's salvation, is fraught, from beginning to end, with the principle, as among the things which He has made essential and fundamental in the religion which he requires, that mere faith and inward devotion are not enough; that outward and visible religion is equally required; that neither comes up to His requirement without the other; and that, consequently, no religion is true to that requirement, which does not embrace both as characterizing the divinely appointed way of salvation, and connected therewith as equally essential to it. This appointment, because it is by our all-wise and gracious Creator, is therefore to be received by us as a necessary element of that religion which is best adapted to man's nature and state; and which, consequently, is the *true* religion of reason and nature. This conclusion is strengthened—if what appears from the Bible be strengthened—by the fact that the common sense of mankind has ever adopted and acted upon the same principle.

Any system of religion, therefore, whose tendency is to depreciate either the outward and visible, or the inward and spiritual, or let either supersede the other, is neither scriptural nor reasonable—neither such as man's nature requires, or God's word enjoins. No one can be an evangelical or catholic Christian who does not conform to both, as things without the union of which no piety can be the true piety of the Gospel.

Herein is an important part of man's probation, as a morally responsible being, both corporeal and spiritual, and bound to serve God in both capacities. Each—outward acts and inward affections of religion—are susceptible of being wrested and abused to his spiritual injury and destruction. And so is every good quality of heart, and every good habit of life. Prayer, contrition, fasting, alms-deeds, faith, Bible-reading, all religious, social, and moral virtues, may be wrested and abused to the worst of purposes. Humility, religious experience, spiritual assurance, high and glorious raptures of holiness—or, more properly, things resembling these, and, in man's esteem, taken for them—may cover delusion, leading the miserable subject far off from the realities of a truly christian state; or hypocrisy, sinking him in perpetually increasing depths of guilt and danger. It is no argument against the requirement of deeply interested religious affections and sensibilities, that they may be turned to unholy enthusiasm, or that their profession may be but base hypocrisy. It is no argument against the requirement of religious rites and ceremonies, that it may sink into mere formality, thoughtless or hypocritical.

The good churchman knows this. He will not shun any proper manifestation of deep religious affection, ardent religious feeling, quickened religious sensibilities, and earnest devotion to the pious and charitable duties of his religion, for fear of being thought an enthusiast. He will not shun great conscientiousness, earnestness, and religiously cherished order, devotion, and diligence, in the outward acts and exercises of religion, for fear of being thought a formalist. Beside the strong reasons which his faith and sanctified understanding afford for this, as in accordance with Bible teaching; he is confirmed therein by the warning of history touching the deleterious effect, in this matter, of popery on the one hand, and uncatholic protestantism on the other. Reformed catholicism, as presented in the great catholic body which has grown out of the English Reformation, in its standards of instruction and devotion, gives, on this subject, the true gospel view. To this he clings as of the Lord Jesus Christ, with humble, earnest, and faithful devotion of heart and life, and as humble, earnest, and faithful prayer that he may be herein directed by God's most gracious favor, and furthered by His continual help, having always the Holy Ghost for his Sanctifier, Guide, and Comforter, and being led by Him into all the virtuous and Godly living which is necessary to true discipleship of Christ, and true membership of His Church.

The Bible, indeed, abounds with most solemn and earnest warnings and threats against allowing external religious observances to supersede the true religion of the heart. Justly so: for religion is emphatically a thing of the heart. Without the heart, all religious forms—as well as all religious states, feelings, experiences, assurances, &c., &c., which, indeed, may be as mere forms as anything outward—are sinful mockeries. But it ought to be well noted that these warnings and threats are principally found in the Old Testament, a record of God's dealings with His people under a dispensation which required, as indispensable to true religion, a strict and rigid observance of religious forms and ceremonials. Such warnings and threats, therefore, are no arguments against conscientious and devout adherence to the Church's sacramental and other ceremonial requirements, as religious duty; but only against the abuse of them by their severance from what ought to be connected with them, as essential to their genuine christian character, and their availability to salvation—the true faith, piety, morality, and charity of the gospel.

This is the good churchman's view of his duty in the fundamentally important point of that union of the outward and visible with the inward and spiritual, which evangelical piety requires. B. T. O.

(To be continued.)

For The Churchman.

THE CHURCH'S BURIAL SERVICE.

"Our Mother, the Church, hath never a child
To honour before the rest;
But She singeth the same for mighty Kings
And the veriest babe on the breast;
And the Bishop goes down to his narrow bed,
As the plowman's child is laid;
And alike She blesseth the dark-browed serf
And the chief in his robe arrayed."

—A. C. Coxe.

Such, Mr. Editor, was the quotation made by one of two Presbyters, after funeral solemnities held in memory of a non-Episcopal neighbour, to attend which they had both been invited. And, as the above lines have reference to the uniformity of the Church's appointed practice in respect of her Burial Service, the inference, from the quotation as made, is very evident to any one that chooses to draw it. Permit me to ask, however, how far the Poet's words are really applicable in the case of even Churchmen, when—as was stated in a former communication—a funeral sermon or oration is, under particular circumstances, (though not always,) added to the service as set forth in the Book of Common Prayer? It strikes me that they lose much, if not all, of their pertinence and force, beautiful and significantly expressive as we must allow them to be; and, further, that it will hardly do for us to compare ourselves with our neighbours, and to their disadvantage, if we fall into the same practices with them. Would it not be as well, on the whole, to use our Burial Service as it is, and not to attempt an unnecessary making up for (only assumed) deficiencies in it? Would it not be as well, also, to do away with Obituary Notices, Resolutions, and the like, touching the dead? The Church of England has been blamed for the prayer in her Burial Service (but omitted in our own) that, we may rest in Christ "as our hope is this our *brother* doth." And it would seem a sufficient honour to one's Christian memory, to have it known that our Service had been used in strict compliance with the design of the Rubric by which it is preceded. "Here it is to be noted, that the office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves." A. D. T.

For The Churchman.

ARE WE PROGRESSING?—WAR.

It is so pleasing to imagine that we are far in advance of those who have gone before us in all that we deem commendable and good, that we are apt to take much more credit to ourselves than we really deserve. In this—the nineteenth century—humanity, according to our notions, is marked, in an especial degree, by kindness, love, charity, and other like laudable qualites. For the distresses of others we often feel deeply, and we try to alleviate them when we have it in our power. And a simple tale of sorrow will at times impress itself upon the mind so forcibly that while it lingers there we cannot rest. Our sympathies are with the unfortunate, and our indignation is aroused against any act of cruelty which we see committed. Yet, while human nature in all this seems so sensitive and so kind, it retains a ferociousness which reminds us of heathen times—which, in fact, makes us almost doubt whether we of this day have indeed reached a high degree of civilization, and are justly entitled to draw comparisons so favourable to ourselves between the past and the present.

Two or three years ago there was a Fair held in England, which drew people thither from all lands. The Russian, the German, the Frenchman, the Turk, the Englishman, met together; and so great was the cordiality existing among all, that people everywhere were declaring that good-will among men must henceforth reign upon earth. Peace-congresses were held; their proceedings were viewed with favour, and all saw in them—or thought they did—a true expression of public sentiment. There will be no more war, said one, because among the nations a brotherly feeling has arisen which must grow stronger, and make an appeal to arms hereafter impossible. We have advanced so far, said another, and Christianity has now such a controling influence, that we may never expect a repetition of any of the many conflicts which have deluged Europe with blood; humanity would shudder and revolt at scenes of carnage, and the horrors of a battlefield will never again disgrace Christendom. But, alas! for short-sighted man! where is the verification of his sayings?—where in his own breast does he feel that anguish which he thought he would feel, if the earth should again be filled with the groans of the dying, and the misery and wretchedness, which are the fruits of war!

He has apparently forgotten that he possessed any such brotherly feelings; and, though so soon, nations are again engaged in deadly strife, he thinks no more of the suffering which he before pictured to himself, and which has now become a terrible reality. Is it not a fact that the scourging of a dog in our presence would excite our commiseration more than does the carnage in the Crimea, of which we have such shocking details? Is it because we would *witness* the one, while the other, *being away from sight*, cannot impress itself upon our minds and awaken our compassion for those who suffer? Assuredly not; for amid the awful scenes of the battlefield, human nature becomes blunted to all that is ennobling, and men sink almost if not quite to a level with the brute creation. In the work of death which there goes on, human sympathy is all but extinguished; the sight of blood and the groans of the wounded become familiar to the eye and ear, and men can trample upon and stumble over the dead bodies of their late companions without being moved in the least degree, or thinking that there is in this anything appalling. And were we transferred to the Crimea, we too could look upon all this with as much, perhaps more composure, than we read the reports which are published here. In view of this, we are puzzled to account for the various aspects of human nature. But it certainly seems as if when we declare that we, of this age, are far advanced in civilization, and look back with horror upon the doings of barbarians in former times, we may be exalting ourselves beyond our deserts, and telling our shame, because amid the light of Christianity, there is so little real improvement in our dispositions.

In the human heart there is a fondness for war, and those who engage in it think but little of lessening its atrocities. The spilling of blood is felt to be of small account, and the untold misery which so many have to endure ever afterward in their persons, and which weighs likewise so heavily upon so many families, affects us quite as slightly. Men are slaughtered by thousands, and it scarcely creates a sensation. Our anxiety is that of curiosity in reference to the result of a battle—not of apprehension in reference to the fate of those engaged in it. We wish to know who gains a victory, and to talk about *that*—not to know who are sacrificed in the conflict, or to reflect upon their doom.

The hope that there would be war no more has been extinguished; but let us yet cherish the idea that the time will come when men will love as brethren, and when if disputes among nations unhappily arise, they will be settled by arbitration, and not by an appeal to arms. When individuals and nations shall be governed by the precepts of the gospel, we will see peace upon the earth: would that they were as anxious and determined to prove by their acts, as they are by words, that these now form the rule of their conduct. Then would we indeed see the glorious effects of Christianity, and the tears of those who weep for loved ones slain in war would be dried up forever.

Respectfully, O. B. W.

New York, Dec. 2, 1854.

THE THANKSGIVING SERVICES.

New York, Advent, 1854.

To the Editor of The Churchman:

Sir,—Permit me to remark how much to be regretted, I cannot but think it is, that on Thanksgiving Day there is no general celebration of the Holy Eucharist. On such an occasion there can be no thorough thanksgiving service in our churches without that blessed ordinance, which is *the great thanksgiving*—as the word *Eucharist*, which means *giving of thanks*, itself implies. It is evident that such a practice was contemplated from there being a collect, epistle, and Gospel, appointed for such an occasion—as we are not to suppose that a *mutilated* Communion Service could ever be seriously intended. Beside, on this occasion it was a Festival of the Church—St. Andrew's Day—when the Holy Communion should always be celebrated. It is painful, therefore, to think there should be such sad neglect. The only exception in this city that I have heard of—and it is an honourable one—is that of the Church of the Holy Communion; where, however, I understand, the Holy Communion, as should be the case in every church, is administered *on all the Festivals.*

I am, Sir, your constant reader, M.

GRACE CHURCH, WILLIAMSBURGH.

To the Editor of The Churchman:

Sir,—Feeling, with many others of your readers, a deep interest in the progress of the building now being erected for the parish of Grace Church, Williamsburgh, and having recently visited the same, allow me to say to those who have not had the like privilege, that the edifice, which is now nearly enclosed, is as fine a specimen of *economical* church building as I have ever seen.

Its proportions are perfect, and the materials and workmanship, thus far, above praise.

The work has been from the first superintended by the Rector; and he having had such severe labour in collecting the funds, seems to watch with an eagle's eye every dollar that is expended.

I learn with sorrow that fears are entertained that the work must stop before the basement is finished. Monetary affairs are in such a state that the indefatigable Rector is well nigh discouraged. Let us, as Christians and Churchmen, hope and labour, that a work which has been begun with so much promise and prayer, may ere long receive the "top-stone with rejoicing." R.

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop Watson, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of th former, and of nature itself."—Clarendon.

For The Churchman.

THE OFFICIAL OATH.

Mr. Editor:—Your correspondent "Q" seems to be displeased with my remarks upon his communication. He makes a quotation from my last, which he calls my "reply," and then says, "This is no reply at all. It is a mere *re*-statement of Mr. Sumner's position, and a *mis*-statement of mine."

If I made a clear statement of Mr. Sumner's position, including the allusion to the term "dilemma," it was all I desired to state—all I deemed needful to a right view of the case. How is this a *mis*-statement of Q's position? I made no attempt either to state or misstate it. I preferred to let him state his own position, and go before the readers of *The Churchman* with it in his own words, and in his own way. Q. harps upon the term dilemma, and says Mr. Sumner "imagined a dilemma where there was none, and therefore his argument based on such dilemma falls to the ground."

Now what is a dilemma? Grant that it is "in logic, an argument equally conclusive by contrary suppositions. A difficult or doubtful choice."

This was not the condition of Mr. Sumner. Q. himself says Mr. S. only "*imagined* a dilemma where there was none." Mr. Sumner had no difficulty or doubt in making his choice. He used the term *dilemma* as synonymous with *alternative*, as is often done; and Q., if he had been desirous of understanding Mr. Sumner's meaning, must have perceived it, for the very next sentence of the paragraph which Q. quotes from Mr. Sumner's speech proves it conclusively. "Is there a person in Congress, or out of it, in the National Government, or State Government, who, when THIS INEVITABLE ALTERNATIVE is presented to him, will venture to say that he swears to support the Constitution as he does not understand it. The supposition is too preposterous."

A choice in the alternative is not a dilemma in the sense stated above, nor in the sense in which Q. manifestly uses the term. Nor is it necessarily a choice between two evils, equal or unequal. It may be a choice between a lesser and a greater good, or between good and evil. In this latter sense Mr. Sumner evidently regards his choice in his own case, whatever may have been his views of it during his early investigation of the question.

Q. says that I re-state "the dilemma." But how can that be, since I have not admitted that there is any dilemma in the case, and he has charged and proved that there is none. If he means that I re-state the proposition of Mr. Sumner in the alternative, I admit it, and repeat that it states an obvious fact in plain terms. Q. says I join issue with him as to this "obvious fact." To me it is *not* "obvious."

It may be so. To most persons who pass near Trinity Church, it is an *obvious* fact that there are dials on the spire, and a clock within to move the hands without. If Q. should say "to me it is *not* obvious," I would not dispute the point with him, however I might regret that he could not see up so far.

Q. says "General Jackson's monstrous experiment of interpreting the Constitution of the United States as he understood it, is none the less monstrous because John Quincy Adams, Joseph Story, and Charles Sumner see fit to approve it." I most heartily commend Q.'s spirit in disregarding the authority of "*great names*," when he thinks "law and reason speak plainly" against them, but I cannot consider this as such a case. On the contrary, what Q. calls a "monstrous experiment," I regard as the crowning glory of General Jackson's life. That the great body of the American people so regard it, is, I believe, abundantly evident; and it is no small satisfaction to them to find that so pure a man as John Quincy Adams should, as it were, in his "last of earth," set the solemn seal of his testimony to the decision. And what is there so monstrous in that position? To interpret, I suppose, means to explain; to expound: to define. Now how could General Jackson explain the Constitution, if he did not understand it himself? How could he or any other man explain to others what neither of them had the power to comprehend? Will Q. answer these questions, and tell the people through the columns of *The Churchman*, who *is* to explain the Constitution, if the President and Senators for the time being are not to be allowed to do it?

I have supposed that the discussion had already proved that it was the duty of both the President and Senators to explain the Constitution as *they* understood it, and that the proofs thereof had been drawn from the Constitution. If this be not so, will Q. set us right in the matter; give us the true doctrine upon the subject, and the proofs of it from the pages of the Constitution?

T.

For The Churchman.

Q. AND T.

Mr. Editor:—Do you recollect the story of the two men who endeavoured to blow out a candle, and failed in the attempt? The failure was attributable, not to their scantiness of breath, but to their obliquity of mouth—that interesting member of the "human face divine," diverging in the one case toward the left ear, and in the other toward the right, rendered it a physical impossibility for either whiffler to extinguish a luminary which stood directly under their noses.

Now it strikes me that your belligerents, Q. and T., are puffing away in a similar sinistral and dextral manner, and are just as wide of *their* mark as the aforesaid individuals. Q. wrangles for words and sentences; T. for principles and men. Q. tugs to haul Mr. Sumner from his "dilemma" into a "fix." T. ignores Q.'s tuggings, and despises a "dilemma"—with or without horns. Q. goes in for himself—T. for General Jackson. Q. states seriously "A Senator swears or he does NOT swear." T. replicates "I support the Constitution as I don't or as I DO understand it." Q. holds up his Gordian (k) NOT, and T. reciprocates with his Gothic DO. The candle, you observe, flickers not between these counter-currents, and therefore *a quoi bon* this expenditure of breath? Does not all the world know that when a Senator takes office, he must of necessity take an oath with it? In what, then, oh Œdipus! consists the wisdom of Q.'s peroration? And does not all the world's wife know that when a man determines to support the Constitution, he must do so according to his interpretation of it—otherwise he supports as the Constitution something that he does not believe to be the Constitution. Neither the Printer's devil nor T's assertion is requisite to enlighten the said lady upon that head.

Do you not think, Mr. Editor, that Q. and T. had better cease to blow. Beseech them to keep quiet; if they will not, then let us, that is, U and I, make them QUIT.

[We are inclined to think that, upon the whole, this is not bad advice.—Ed. Churchman.]

ADVENT.

[From "Joys and Sorrows of the Ecclesiastical Year. By Maria G. Milward."—Hooker, Philadelphia.]

Clothed in vestments of high antiquity, covered with the dust of past centuries, and bearing in her hand a torch, lighting both the way she hath traversed and that lying in the dim prospective, our sublime and beautiful Mother, the Church, pursueth her onward march through the wilderness, without diverging to the right or to the left, or pausing to rest by the wayside. Pure and unsullied, as when she began her journey from the hallowed East, her antique raiment and firm sandal, have not worn by the length and roughness of the way; both they and her excellent beauty being invulnerable to the attacks of time.

Instead, therefore, of her energies being impaired by the years she hath numbered, they add strength and influence to her powers; while the fluctuations of opinion and fashion disturb not the majestic calm pervading her brow.

Thus, moving onward in glory, the nations rejoice in the light she diffuseth; and, in the sanctuary of her holy bosom, her children behold, unmoved, the storms of dissension beating without; assured that, however fiercely the sea of human passions may rage, it will roll harmlessly over their blessed retreat.

That man might not walk the earth, oblivious of the fleeting course of time, *Infinite Wisdom* hath appointed sensible transitions, whereby it may be accurately measured. In imitation of Divine benevolence, the Church hath also established times and seasons to awaken the soul to lively and serious contemplation.

As morning breaks brightly from the fetters of night, thus the resplendent dawn of the Advent of the Messiah casts, far and wide, its hallowed beams, bathing holy hearts in streams of light and gladness. Prophecy, casting the lustre of her sacred lamp into futurity, had prepared the faithful to receive the infant Offspring of the Virgin as the incarnate Deity. As the light of one prophetic beacon declined, another arose to confirm the faith of God's people; who, amid the anarchy of unbelief and superstition, clung to the divine Ark, seen afar over the troubled waters.

As idolatry increased, especially was the voice of the prophet needful in keeping alive the knowledge of Jehovah, and cheering the dejected few with revelations of a coming Deliverer.

Encompassed by a halo of glory, radiating from the olden time of seer and prophet, girt with the panoply of a crucified Saviour, of holy Apostles, and bleeding martyrs, the Church stands forth, visible and luminous, crowned with age, but ever young in spiritual grace and beauty.

The morning of the Christian year—the great Advent season—bids us lift up our eyes and behold, for our redemption draweth nigh.

Meditating amid the solemn magnificence of that Temple, associated with so many moving memories of the past, the prophetess Anna awaited, with unfaltering patience, the development of those divine visions which had cheered the solitary path of widowhood and age. The venerable Simeon, another watchman on the walls of Zion, gazed eagerly for the appearance of that great Luminary which was to lighten the world, and, by its healing influence, assuage the sorrows of mankind.

During a period of four thousand years, Divine revelation had been preparing the Jews for the Advent of the Redeemer; and *now*, the Church joyfully conducteth her children to the city of David, to behold Him, of whom all the prophets bare witness.

Blessed, beautiful spring-tide of the Church militant! May all hearts hail it with a joy, that shall entitle them to a participation in the glories of the Church triumphant.

Salem's watchmen marked a light,
Lovelier than the morning bright,
On the diamond rills,
And the flowers growing near them,
'Mid Judea's hills.

Gloriously, the brightening ray
Glanc'd o'er nations, far away—
Gladdening many an eye—
Waiting for the beauteous dawning,
From the Orient sky.

Yet more brilliant grew the light,
Than the sun at mid-day height—
Sang the joyous earth—
Laugh'd the mountains—smil'd the valleys—
With a holy mirth.

In the sacred Temple, waits
One whose faith no doubt abates;
She, the aged seer,
Who hath mark'd each type and shadow,
Closing, year by year.

All the wond'rous signs foretold,
By prophetic lore of old,
Cluster round the hour,
When the Prince, with palmy banner,
Comes to rule with power.

Now from East to West it glanceth—
Steadily its light advanceth—
Saints, the tidings spread!
Sons of men! rejoice,—ye're ransom'd—
Rescued from the dead.

Always endeavor to do your duty to all about you, with kindness, meekness, and patience. Especially to those with whom God has most closely bound you.

THE CATHOLIC MIND.

How bigoted and narrow-minded is the great bulk o Christian men of this present age. I except no Church or party—it is the mark of all; even of the Romanist as well as the Sectarian; the men of the Church of England as well as the Puritan and Non-Conformist; but especially the latter. How men seem shut up in a little insular sort of religion, and with their own special habits of private judgment, the religion of most comprised in a negative, and the description of their faith involving no more than a protest against the errors of others. Alas! where is the generous Catholicity of ancient times? Where the mind that can look fearlessly out from the narrow cell of one small national Church, and one little half century of a life, into the wide and expanded area of the Church of all ages and all countries, and throw itself confidingly into the arms of the Universal Kingdom of the Lord Jesus? Where are the bishops now that live the lives of Jerome or of Basil? that dare to rebuke kings and princes, as Ambrose? or that confess the truth of the Church with Athanasius? Where among kings and princes, do we find a Theodosius, greater perhaps than all, who, loving the Church, obeys the bishop to his own humiliation, and throws down the royalty of his present life, that he may win the crown of a future kingdom as a son and servant of the Church? No. Catholicity in the present age, because it is not Protestantism, therefore must be Popery; and Christianity, because it is not of the English Church is denied to exist at all; as though, because there may be errors in some points there is truth in none, and a creed which consists in a mere negation of what is false, must consequently possess the whole of what is true.

The pure tone of Christianity in which we are naturally deficient, and which we therefore ought most anxiously to cultivate, is that of the real Catholic Faith, by which is meant not that of the Church of Rome, with which ignorant men confound it, but that of the ages of the first six general councils. It presents one of the strangest inconsistencies of the present day, to behold the principal men of our legislature, with large and comprehensive minds, opening out all the paths of trade and commerce, yet shutting close the gates of religion and the Church; the very same men advocating with liberal latitudinarianism the extension of Maynooth and the advance of the Roman Church in some, and yet withal, stigmatizing with hard names and party abuse any approach to the likeness of Rome in others. How such men can foster in the consideration of their indenity, the errors of a Church on one side, and asperse and oppose them in the other, surpasses comprehension; liberal and bigoted in the same act; pouring out of the same fountain sweet waters and bitter. It is daily before us, that the most enlightened men in intellectual studies and in civil politics, are the most narrow-minded in religious studies and the politics of the Church: the most far-sighted and free-trading in commerce, the most short-sighted, cramped, and narrow in the Gospel and the kingdom of God. And while they think that they are opening wide the gates of the Gospel by the freedom of private judgment, they do not see that they fetter it, by forbidding it to rest on the foundation of Catholicity.

What we require in our legislature, in our universities, in our schools, in our books and in our churches, is an *enlarged Catholic mind*, a getting rid of the strange bigotry and narrow-mindedness of faith which now besets all. The real Catholic mind will not cramp itself by the modern innovations of a Church which owes its peculiarities to decrees subsequent to the six first ages; nor again will it suffer, itself, under the guise of liberalism, to be bound by the fetters of little sects, which are the creatures of yesterday. Can that which was not heard of in the first six ages be essential to salvation?—or that which owes its existence to the ideas of an individual?—or that whose essence consists in a mere negation? If not, then can neither Romanism, nor Sectarianism, nor Protestantism, as such, contain the Catholic mind of which we are in search; it must be something beyond them all. I except therefore none who tie themselves to these names,—no party, no Church, no sect. We must ALL cast ourselves out of ourselves, and get our mould from the primitive ages, in which the purity of the faith was still unsullied. Such a mind would cure the Romanists of many distressing perversions of God's Word, and Protestants of many little mean jealousies and paltry superstitions. It would equally demolish the novel idea of the Papal supremacy, as surely as it would the still more novel idea of State supremacy, and the government of a Church by Acts of Parliament. It would banish from among us the many-headed hydra of Protestant dissent, and cancel the schismatic deviations from the Church, which now so unfortunately prevail. Unity might again, with God's grace, exist, and Charity, springing up with Faith and Hope, suggest to us once more the three groundworks of our most holy religion.

Is this a chimera? If we think it is, it will always remain so. If we act as though it were not, it will soon cease to be so. Is it an impossibility? "With God nothing is impossible." It is not in this generation that we dare hope to behold its fruits; but the Catholic mind of which I speak, sows the seed in faith, and leaves the fruit to God. Rev. William J. E. Bennett.

Profane Cursing and Swearing.—This vicious habit has greatly disappeared in England,—among the upper and middle classes it is quite fallen into disuetude; but it still partially prevails among the populace; and the following old Act of Parliament against it has been republished in some of the journals, with a view to its being enforced:—

19 Geo. II., Cap. 21.

"AN ACT more effectually to prevent profane cursing and swearing." (Abstract.)

1. That every person who shall profanely curse or swear, and be convicted on the oath of one witness before a justice of the peace, or by the confession of the party so offending, shall forfeit the respective sums hereafter mentioned:—Every labourer, common soldier, sailor, and seaman, 1s.; every other person, if above the degree of a gentleman, 5s.
2. That every other person who shall after conviction offend a *second* time, shall forfeit *double*, and for every offence *after* a second conviction, *treble* the sum first forfeited.
3. That in default of paying the penalty, or of giving security for the same, the offender shall be committed for hard labour for seven days.
4. That all expenses of information and conviction of offenders shall be paid by them, and in default of such payment, the offender shall be committed to hard labour for six days, over and above such time for which such offenders may be committed in default of payment of the penalties inflicted for using profane language.
5. That in case of the conviction of common soldiers and sailors belonging to Her Majesty's service, where they are unable to pay the penalty, they shall be set in the public stocks for three hours in the place where the offence was committed.
6. That any person who shall swear in the presence of any justice of the peace, the same shall be authorized to convict every offender without any other proof whatever; and that if a magistrate wilfully neglect his duty in obtaining such conviction, he shall forfeit £5, one-half to the poor of the parish, the other half to the informer.
7. That any person who shall swear in the presence of any constable, the same shall be authorized to take the offender into custody without warrant, and bring him before a magistrate, who shall convict on the constable's oath; and that if any constable neglect his duty in this respect he shall forfeit 40s., to be decided on as above, and to be recovered by distress or imprisonment.
8. That all penalties inflicted by this Act for profane cursing and swearing shall be given to the poor of the parish where the offence was committed.
9. That the magistrate who shall convict under this Statute shall cause all such convictions to be engrossed on parchment, and returned to the next sessions of the peace wherein such conviction was made, to be filled by the clerk of the peace, and to be kept among the records of the said county.
10. That all clerks of magistrates shall take no more than 1s. for the information, and summons, and conviction of the offender against this Statute.
11. That the Act shall be read after Morning and Evening Prayers on four Sundays in the year—namely, on the Sunday next after the 25th of March, the 24th of June, the 29th of September, and the 25th of December—under a penalty of £5, to be recovered, in default of payment, by distress on the defendant's goods.
12. That no person shall be liable for any proceedings against this Act, unless the offence complained of be proved within eight days after it was committed.

Reading Sermons.—We have heard but one reader of sermons succeed, and that was Dr. Chalmers; but if his compositions are carefully analyzed, it will be found that, though written, they are constructed on the principles, if the contradiction can be allowed, of a *viva voce* eloquence. They are not crowded with thoughts; bu the few thoughts found in each discourse are laden with majestic imagery, and carried home to the mind by a overwhelming torrent of vehement declamation. The manner of Dr. Chalmers, in reading his sermons, exactly resembled the sermons themselves. His body was in a state of complete agitation, his voice was elevated to the highest keys of its capacity, from beginning to end; and, while his right hand held hold of his manuscript, his left incessantly went up and down like a hammer. The motion of his hand, and the agitation of his mind, agreed exactly to each other. The whole discourse consisted of a repetition of strokes aimed at the mental fortress before him. With this exception, so far as our observation has gone, the practice of reading sermons has failed; and with no fitness can a reader be considered an orator.—*Quarterly Review.*

PRAYERS DURING THE WAR.

The following (says the London *Guardian,*) has been circulated, and we have reason to believe, received with gratitude, in the diocese of Salisbury:

"Prayers, which in the present distress may be used (with the addition of the names of individuals and other particulars), in the chamber, the family, or privately in church, from 'W. K. Sarum,' with the earnest desire of their Bishop that all the members of his diocese may at this and all other seasons remember that it is written, 'Pray for one another. The effectual fervent prayer of a righteous man availeth much'."

Palace, Salisbury, Nov., 1854.

"O Lord God of Hosts, by whose permission nation riseth against nation, Who usest their swords for Thy judgment, and at Thy will makest wars to cease;—purify us, we humbly pray Thee, from all sin in our share of this present strife; bring it speedily, if it please Thee, to a right and lasting peace: and, meanwhile,

"For those who fight by land or sea,—that Thou wouldest give them protection and true courage in danger, and mercy in victory;

"*Hear us, good Lord:*

"For those who suffer,—the dying, the wounded, the sick, the mourners for the fallen,—that Thou wouldest be with them for support and comfort;

"*Hear us, good Lord:*

"For those who are gone forth to minister to the suffering, to their souls and bodies,—that thou wouldest grant them endurance and patient watching, with skill and gentleness, to the healing of pain and sorrow;

"*Hear us, good Lord:*

"And, if it may be, O our God! overrule, we beseech Thee, all these things to the blessed issue, beyond mere earthly peace, of restored brotherhood among Christian nations, the enlargement of the Redeemer's kingdom, and the re-union of Christendom in one faith and love. All this we ask, O Heavenly Father, for Jesus Christ's sake, Thy Son, our Lord.—*Amen.*"

The *English Churchman,* in compliance with a suggestion, has re-printed the following:—

A PRAYER FOR THE ARMY AND NAVY.
(For Families and Schools.)

Almighty God, in whose Hands are Peace and War, and the issues of Life and Death, for nations, kingdoms, and people; we humbly beseech Thee to be with our Fleets and our Armies, to preserve, bless, and prosper them in all things. Let thine Eye ever watch over them, and thine Arm strengthen and guide them: give wisdom and faithfulness to those who command, and obedience and contentment to those who serve; and to all give Thy grace and heavenly benediction, that whether they live or die they may be Thy true soldiers and servants. Bless and support their relatives and friends, in mind, body, and soul, and give them a happy issue out of all their anxieties and afflictions. Hear us, O Lord, and grant us Thy grace, that in all our trials we may so look to Thee for help and succour, that we may obtain that peace which passeth all understanding, through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, now and ever. Amen.

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THE BISHOP OF OXFORD AND HIS ASSAILANTS.

Many of our readers, we are persuaded, will feel interested in the subject of the following article, which we extract from the *Oxford University Herald,* a paper which may be said to speak the sentiments, in the main, of that eminent seat of learning. It is an able vindication of one with whom American churchmen cannot at such a time but deeply sympathize:—

Our readers, we doubt not, have observed in the *Times* of Saturday last, the copy of an article which appeared in the *Globe* newspaper, reflecting upon the course pursued by certain members of the family of Wilberforce, and pointing at that illustrious member of it who presides over this diocese as one of whom the Church should get rid; not because anything has ever been proved against him, or anything unfavourable to his character has ever been entertained by any sincere churchman, but simply because he is the brother of men who have unfortunately left us, and may be supposed to share in their feelings on ecclesiastical politics; as though there had been some original poison in his mother's milk, which must produce its effect, whether he would or not, or some strange fatality hanging over him. We must take leave to question the soundness of a position taken upon such grounds as these, and to express our regret that the *Times* should have, however inadvertently, given the article in question the benefit of its large circulation; and the more so as there were mixed up with it certain unmistakeable proofs of the unfairness of the writer which so experienced a person as the editor of this paper should not have overlooked. For not only was there the insinuation of the possibility of a leaning on the part of our diocesan to Romanistic views, founded on the relationship borne by his Lordship to those whose conduct had given an ostensible origin to the article in question; but an endeavour was made by one of the grossest perversions of the power of the press that we ever remember to have witnessed, to connect our diocesan with the unhappy controversy that is now exciting the Church, through the repetition of a calumny invented by the unscrupulous men engaged in this matter, to damage him in the eyes of the public, and put forward—innocently, we are willing to believe—not long ago, by Mr. Brock. That gentleman did indeed say, in the correspondence which took place between him and the bishop, when the rumour to which we allude first gained circulation, that it had been represented to him on authority which he could not reasonably dispute; and we are not surprised that any report he might have heard should be readily accepted by him, if it told against one who differed from him on theological points or on ecclesiastical politics, and especially if that one was a person by whom he had fancied himself to have been slighted. But how was it that the editor of the *Times* could allow of the insertion of the article, re-asserting the calumny in question, after the falsehood of the story had been proved, we certainly cannot imagine; and especially as the refutation of the calumny appeared, not many weeks ago, *in his own columns.*

On September 12, the *Times* copied the Bishop's correspondence with Mr. Brock from the *Church and State Gazette,* and in doing that published his Lordship's denial of the use of the language attributed to him with respect to his brother's book on the Eucharist. The denial made was of the most categorical nature. "I will say," was his Lordship's language, "that I never have 'expressed it as my opinion that the views which have been propounded by Archdeacon Wilberforce in his work entitled *The Doctrine of the Holy Eucharist,* are the views which can save the Church of England from the dangers which beset her at the present crisis.'" And then, as though he were anxious that he should not be thought to be confining his attention to the mere language put forth by Mr. Brock, and holding the opinion attributed to him, though repudiating the language in which rumour had clothed it, his Lordship went on to say (and he is much to be honoured for doing so, whether we look to the sense it shows of the delicacy of his own position, or the benefit which is indirectly bestowed upon the Church by the declaration thus incidentally made), "I will say, that while I agree with the work in question, so far as it maintains, enforces, and illustrates that view of the reality of the Sacrament of the Lord's Supper which Richard Hooker maintained in the fifth Book of *Ecclesiastical Polity* as the doctrine of Holy Scripture and our Reformed Church against the Puritans; and while, therefore, I should differ as widely as he and all his great school of Church of England worthies would from you, who advocate (if I do not misunderstand your meaning) that view to hold which the Puritans quitted the Church of England—yet that there are other opinions advanced in my dear brother's book which I do not adopt."

There is no equivocation here. This language is unmistakeable. Not only does his Lordship repudiate the language attributed to him, but the opinion with which it was conversant. Not only does he assert that he never used the expression in question, but gives us the proof of the impossibility of his having done so, by telling us that his opinions are in fact inconsistent with the adoption of such a position. Much as he values the doctrine of the *Real Presence* as expounded by our best theologians, and dear as his brother is to him (and we will venture to assert not to him only, but many more who are in the Church of England, and worthily employed in her administration), there are other opinions put forth in his book which his Lordship does not adopt. He could not therefore say that his brother's views were adapted to the defence of the Church in these kingdoms in the present crisis, much less that they were the only views which could be beneficially put forth for such a purpose; inasmuch as his own views, which are consistent with those of the highest Church authority, differ from his brother's in many respects. That, however, which was repudiated by him in the correspondence with Mr. Brock, and published in the *Times* of the 12th of September, is brought out against his Lordship on the 4th of November, in the copy of an article from the *Globe,* by the *Times* itself. "It is not going too far," says the veracious writer in the *Globe* (and the *Times* holds the garments while the Bishop is being stoned).—"It is not going too far to say that a large body of Churchmen are looking with great anxiety to the course his Lordship is taking. Some weeks since *he publicly stated,* in reference to his brother Robert's views upon the real presence of the Eucharist, for the publication of which that reverend gentleman was about to be put on his trial, that they were the only views which at the present time were likely to save the English Church; and then he went on to speak of the Bishop's Charge and that of the Bishop of London, Mr. Brock, and other gentlemen, who are taking an active part against the views propounded by the Bishop in concert with the whole Catholic Church, and to glance at the possibility of the result; just as if Mr. Brock had never written to the Bishop of Oxford, and the Bishop of Oxford had therefore never replied, and the original lie was still uncontradicted.

Really some people are noted for having short memories. With the very name before him, which ought to have been a safeguard against the commission of injustice, the Editor of the *Times* or the manager (and for our argument it matters not which) allowed the calumny to be repeated by the publication of the article in question in his own extensively read columns, notwithstanding the contradiction that had been published half-a-dozen weeks before *through the same channel.* "It is not going too far to say" that this, though it may not be an unprecedented act, is altogether unworthy of a paper enjoying the position of the *Times,* and whether we look to the private injury or the public wrong, is equally unjustifiable.

The attacks which have been made upon the Bishop, since his consecration, by the unscrupulous party from which this rumour proceeded, have been unhappily so frequent, as to have made his Lordship long ago callous to their strictures. But it is another thing to have their charges repeated by journals that are thought to be respectable, and that after the most convincing denial; and the *Times* appears to us to be open to the gravest censure for doing this. For it is not enough to say that the injury was not of its own infliction, as the article originally appeared in another paper. For though it copy occasionally from other papers and is bound to do so, it should not copy articles of this nature without remark; and especially in a case of this sort, in which the public were sure to be the losers in the end. For it is not the Bishop of Oxford, much as we think of him as a man, and highly as we reverence him as our Bishop, for the zeal with which he discharges the duties of his office, but our Church and country that call upon us to protest. It is by them that the mischief will be felt, if this virulence is to be allowed, and it is for them that we speak, in raising up our voice upon this occasion. The disgrace must be shared by the *Times* and the *Globe* and the party that put them in motion: no one else can for a moment be thought to be mixed up with the consequences of this most disreputable action.

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THANKSGIVING DAY IN NEW YORK.

This day was observed, as is usual, by an almost entire suspension of business, and by numerous attendances at the several places of worship. The daily papers give reports of some of the sermons, from which we select the following:—

AT TRINITY CHURCH, the Rector, the Rev. Dr. Berrian preached, taking as his text the eleventh, twelfth, and thirteenth verses of the sixty-fifth Psalm:

"Thou crownest the year with Thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they also sing."

The reverend speaker, elaborating the leading ideas of the text, proceeded to dwell upon the manifold blessings and mercies mankind daily experienced at the hands of an all-wise Providence. It was becoming to make public acknowledgment of God's goodness, on occasions such as that which had brought them together to-day. That goodness was everywhere manifest. The contemplative mind could not but be moved to gratitude to its Maker, in view of the faculties with which man is invested, so wonderfully fitting him for the world present and the world to come. Reason, the memory, imagination, were endowments which gave to him a position "but a little lower than the angels," "crowning him with honour and glory." The mercy of God, however, visible as it is in manifestations of this character, and challenging as much as it did the love and worship of men, did not so exalt the soul to the highest pitch of gratitude and praise, which should attend a due sense of His inestimable love in the redemption of the world by our Lord and Saviour, Jesus Christ. As if these were general truths, however, losing something of their power and impressiveness by reiteration, the Almighty frequently singled out instances to make us individually thankful for His kindness. Thus we of the United States were permitted to enjoy political institutions of our own creation,—liable, it is true, to mutations, as all mere human arrangements were, but still subject to our own control. With the multiplied advantages with which Providence has blessed us, we are steadily progressing in national greatness and individual prosperity. We live under a system of laws, from which the good have nothing to fear from the exercise of power. The poor are not oppressed with an onerous and galling inequality; wild fields of enterprise are all around and about us—fields in which industry and genius are permitted to reap their rewards, without the interposition of those artificial hindrances which obstruct the path in lands less favoured. In addition to the blessing of free institutions of our own making, there was another visible in the eminently favourable position in which the Almighty had placed us. Separated from other nations, freed from those entangling alliances which have their natural fruit in the periodical embroilments of the old world, we were left to the quiet and unembarassed exercise of our own resources. Hence our great and growing strength as a nation: our people enjoying in quietness and peace the product of their labour, industry, and enterprise; our commerce extending itself in every direction, even to the uttermost parts of the earth. But why go on to enumerate these evidences of divine favour? Could there be any one so insensible of them as not to lift up his heart in gratitude to the Father of all? Incentives to thankfulness were on every side—everywhere. The labours of the husbandman had been bountifully repaid. The scarcity which had invaded other lands is a stranger here.—The preacher then in becoming terms alluded to the various calamities of the past year, referring particularly to the epidemics which had removed so many among us from the scene of their earthly pilgrimage. There were but few among us who had not, in a greater or less degree, felt the presence of the destroyer, in the loss of some dear friend. That we were not cut down, too, was another motive for our gratulation to Him who sendeth forth "the pestilence that walketh in darkness, and the sickness that wasteth in noonday." Especially let us thank the Almighty that He has not cut us off without an opportunity to prepare for the destroyer when he shall come, as come he must, sooner or later—to all. Alas! that there should be so many on whom those reflections would make little or no impression,—who had suffered no bereavement,—who had lost no kindred,—who were still in the enjoyment of all that sweetens life—living from day to day—passing from year to year, without any suitable sense of God's mercies. Dwelling with much force and beauty of expression upon this, the conclusion of his discourse, the preacher exhorted his hearers to endeavour by God's blessing to adhere to that spirit of grateful acknowledgment which so beautifully finds utterance in the words of the Psalmist: "Praise the Lord, O my soul, and forget not all his benefits."

CALVARY CHURCH.—The Rector, the Rev. Dr. Hawks, preached, taking his text from the sixth verse of the Prophet Isaiah:—

"And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure. Behold their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man."

The effect of Christianity, he showed, had been wonderful over all the earth; and he referred especially to the Christianizing results of Sunday-schools. But a great spirit of change was approaching among nations and men, and there was no closing the eyes to this truth. The enlightened statesman saw foreshadowed in these signs of the times a prospective liberty. The philanthropist and Christian saw in the future developments a hope of reform and the manifestation of a truer Christian character. America must not think because not convulsed by wars and rumours of wars that she has no part to act in the coming drama. The population of Europe, ignorant and depraved, was emptying upon our shores, and if we did not Americanize them, they would revolutionize us. Thousands could not speak our language, and many who could read, only became dogmatical expounders of our Constitution and institutions, and put themselves forward as our truest teachers. Some of them would have us wage war to secure their liberties. They came among us with the ignorance and prejudices of their own fatherland. There were two remedies for our safety. The one was the total exclusion of all foreigners from our shores—which humanity forbids. We had land in abundance, and those foreigners were our fellowmen. But we ought to see that this foreign element asserted no improper influence. The good would not wish to do so, and those designing evil must be checked. There were many in America whom he blushed to call Americans, who used these foreigners to seduce and control them, and whose social and political influence was a continual source of evil. It was our duty to enlighten them. This was no time when religion should repose upon the downy couch of ignorance. Our first duty was to TEACH THE YOUNG, whose minds were docile, uncorrupted, and open to the light of truth. Here we could work with good hope of encouragement, and behold a field in which even the skeptic could find no occasion for despair. Our country, he believed, was designed by God to enlighten, receive, and protect the other nations of the world. The Children's Aid Society in this city was doing more good than almost any other. He would like to show what had been done for these children (one hundred and fifty of whom were seated before him). Many of them were Germans, who were thrown upon our charity without money, without language, without religion, or friends. Our charity had bestowed upon them inestimable blessings, and women alone almost had been called upon to become the teachers of these children. They had been rescued from crowded rooms, from dens of infamy and vice, and placed where the sunshine and air of God could visit them, and give them physical health and moral blessings. Let us teach these little ones something of America, and lead them to a true American freedom, doing all in our power to strengthen them for the sharp battle of life. One soul saved was worth all our efforts in behalf of the orphan, and if any one doubted that souls were saved, he would like to take them to the death-bed scenes which he had visited. The hearts of parents were also to be reached through these children. Knowing these things, none of his flock could regret what they had done in the cause of the Sunday-school children, but would rather be stimulated to a renewed effort for the salvation of others.

Dr. Hawks then invited the congregation to remain seated while the 150 children were conducted to the bountifully spread tables in the school-room of the church, where they were sumptuously regaled.

GRACE CHURCH.—The Rector, the Rev. Dr. Taylor, preached. His text was Nehemiah, eighth chapter, tenth verse:—

"Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for the day is holy unto our Lord: neither be ye sorry, for the joy of the Lord is your strength."

He dwelt upon the general condition of the world—contrasted our country with other countries, and showed how much the people of the United States had to be thankful for, in their general exemption from war, pestilence, and famine, all of which, more or less, beset many nations. He expanded upon the peculiarity of our institutions, their equality of rights and privileges, and the blessings they imparted, and he exhorted the people to act so as to be worthy of them. He concluded his discourse with some general remarks upon the dangers that beset us.

Through the benevolent exertions of several of our more philanthropic citizens, the poor children at the Five Points, the News-boys, and the inmates of the House for the Lunatics, were bountifully feasted.

* * *

GOOD ADVICE TO FOREIGNERS.

At the Brooklyn celebration of Evacuation Day, the Rev. E. M. Johnson, in an eloquent address, took occasion to make the following seasonable and pertinent allusions to passing events:

It most certainly is our duty and our interest to be at peace with all the world, and we ought to discountenance all attempts from any quarter to irritate the people or rulers of other nations. For himself he was free to confess that he had looked with alarm and surprise at the success of many of those foreign lecturers and editors in exciting the passions of many of our people, and enlisting their sympathies in behalf of foreign rebellion and insurrection. What ought we to have to do with the disputes between Austria and Hungary? What had we to do with the quarrel between the Pope and the so-called Republicans of Italy? What had we to do with the ferocious politics of Ireland—politics rendered doubly mischievous by its intermixture with religion? Foreigners who come to our shores should leave their political strifes at home. If these renegades are to be listened to at all, and if their recommendation and advice be followed, we should find ourselves embroiled in the difficulties, if not dragged into the wars, which threaten to pervade the continent of Europe.

In conclusion, the Reverend gentleman said: My brethren of this veteran corps, let us be thankful that our fathers were enabled, with the divine blessing, to establish the civil and religious liberties of this great nation—that we were enabled, when those liberties were threatened, to step forth in their defence. Let us ourselves, and let us teach our children, to resist any and all attempts to invade those liberties, whether civil or religious, *come from whence it may.* It was our fathers' boast, and it has heretofore been our pride, that here, in this country, the oppressed from all nations should find a home, and here enjoy equal civil rights with us, and the high privilege of worshipping God according to the dictation of their own consciences. Any descendant of ours who violates this great and solemn pledge, and lends himself to any fanatical association, is pouring contempt upon the memory of his parent or ancestor.

HEBDOMADARY.

SUNDAY, Dec. 10—*Second Sunday in Advent.*—In the Collect for the First Sunday in Advent, we pray for God's grace to enable us to live in such a state that we may ever be prepared to die. God gives us this grace in three ways: by His Word, by His Church, and by His secret dealings with ourselves—the Collect prays that we may rightly use God's Word—the Holy Scriptures were written for our learning; and yet we often find them difficult to be understood. It is not sufficient that we should *read* them, we must observe carefully what they teach; learn it, so as to fix it upon our memories; digest it, so that it may become part of ourselves, and be shown in our actions. Thus used, the Holy Scriptures will work a blessing to us; and we shall learn *patience;* learn to suffer with Christ, to share His humility now, that we may have *comfort* in the hope of everlasting life. This Collect brings us to the same practical end as before: "every one that hath this hope purifieth himself, even as He is pure."

WEDNESDAY, Dec. 13—*St. Lucy.*—St. Lucy was the daughter of a noble and wealthy family in Syracuse, in the Island of Sicily. Her father died during her infancy, and she was brought up to a religious life by her pious mother. She dedicated herself to the service of God, when very young, by a vow of perpetual celibacy, which, amid many difficulties, she persevered in performing. She had a lover in a young pagan nobleman, who was so infuriated at her refusal of him, that he accused her of being a Christian before the Governor, who subjected her to great torture, and she died in prison, firmly maintaining to the last her Christian faith.

FOR THE YOUNG.

THE WELCOME PRESENT.

"Tarry thou the Lord's leisure."

"Mary, my dear, will you put on a bit more coal? It is bitterly cold to-night," said an old man, who rubbed his thin hands feebly together as he spoke, and leaned forward toward the decaying embers to catch the few rays of heat they could give.

His wife laid down the grey stocking which she was busily knitting, and looked sorrowfully at the stooping figure by the hearth.

"Matthew," said she, "there's no more coal for today; it's all gone, except a handful that I must save for cooking our dinner to-morrow."

"Oh!" said the old man, with a weary sigh, "poverty is very hard to bear, wife; and it makes it harder to know there will be no end to it. Not long ago, I thought I should have strength to work for many years yet; and now I am a poor cripple, with rheumatics in every limb, and not able to use my hands; and you must pinch yourself to spare for me. Oh! it breaks my heart to see you wanting food and warm clothing, and to know I can never be anything but a load upon your hands. I sometimes think, Mary, that the Lord has forsaken us."

"Matthew, what has come over you, to make you talk so strangely? Oh! I can put up with any trouble or any poverty, but I cannot bear to hear you say that wicked thing. God, in His mercy, forgive you! for you are sorely tried. We have trusted the Lord's word long, and He has been very gracious to us many a time. Do you remember that day you were so ill, how I had no fuel in the house at all, and how I feared you would die in the long cold night; and while I was thinking what I should do in my distress, good Miss Walters came in, and heard all my trouble, and told me to go home quick with her, and she gave me the coal ticket, which has been such a comfort to us ever since. Now, don't be downhearted, Matthew, and never give up trusting in God."

"Mary, thou art the best gift the Lord ever gave me," said the old man, rising with difficulty, and groping in the dark chimney corner for his crutches. He went cheerfully to bed, though it was yet scarcely seven o'clock; but he knew he should be warmer there.

Mary was left alone in the room below. It was the only room she had, except a little attic. It was meanly furnished, with a ricketty deal table, a settle in the chimney corner, and an ancient clock—a relic of better times.

Matthew Gilbert had been, in his younger days, employed as a gardener by a gentleman of property in Yorkshire. When he married, he had a pretty cottage to live in, and means suitable to his simple wants. After thirty years of service, his master died, the land passed into other hands, and Gilbert was obliged to to seek work elsewhere. He found employment in the West of England till his health began to fail; then misfortunes seemed to thicken upon him; and at length we find him in the mean tenement we have described, which was situated in the back streets of a fashionable watering-place.

Mary placed the remaining fire together, and prepared her husband's supper; it was water-gruel; but she thought as she stirred it, what a mercy it was she could manage to get anything so nice by saving in other ways. As she entered the low-roofed attic which formed their bed-room, she caught sight of Matthew sitting near the small window, with his hands folded in a reverent posture; and as the pale light from a gas-lamp in the street shone upon his face, she saw his lips move, and big tears roll from his eyes. Those were tears of penitence and words of solemn prayer that God would pardon his unbelief, and help him to trust the Lord for ever.

On the next day, just as the sun had set, and the loaf, from which Gilbert and his wife had made their evening meal, was replaced in the cupboard, the old man said in a cheerful tone, "Mary, Christmas will soon be here again, and, please God, if I keep the strength I have now, we might go together once more to church. 'Tis many a month since I have been to His holy table."

"Yes, it would indeed be a blessed thing to kneel there together again, but I fear you will not be able to go, Matthew, for you have no coat to wear, except that old gardening coat that's out at the elbows, and I cannot mend it, for it only tears worse with every new patch. 'Twas only yesterday I saw in the shop round the corner a nice warm grey-coat to be sold for seven shillings and eleven-pence. Thinks I, how I wish I could get that for my good man; but where's the money to come from? I don't think, if I knitted every day twice as hard as I do, I could gain enough to buy it before Christmas. I'm very sorry, Matthew. 'Tis when *you* want little comforts that I feel our lot is very hard indeed."

The fire was out,—the old man felt chilly,—so his wife lifted down the big Bible that always lay on the top of the clock, and opened it for him. According to his custom, he read aloud the Psalms for the evening service, while Mary knitted by his side.

"Tarry thou the Lord's leisure," said he, when he had finished reading—referring to one of the Psalms; "that's a good word. Now, don't you fret yourself because you cannot get that coat, Mary. If it is the Lord's will we should serve Him in His house, He will not let us want the means to go there; and if not, we will thank Him still, and praise Him as heartily by our own hearth on Christmas-day as in the church."

"Mary sat long that night in the cold room, knitting by the light of a thin candle. She could scarcely get on for weeping now and then, for it was a sore grief to her that her husband could not get to church, and she determined to try hard to earn enough money to buy the coat; but she well knew her efforts would be in vain; and as she thought of that, she buried her face in her hands, and wept bitterly.

The flickering sound of the expiring rushlight roused her, and in darkness she went to rest.

Hark! to that busy hum of voices! The sound comes from the circle of happy children formed round that large table on which the tall candles stand, and send down rays that are reflected back again from their bright eyes.

Let us enter that comfortable schoolroom, and view the group nearer, and find out, if we can, what is the excitement which mantles their cheeks with such a glow this cold Winter night. There is a cheerful fire crackling in the hearth; there are many books in sober-looking covers, arranged neatly on the shelves, and one or two coloured landscapes form pretty ornaments on the walls.

At the top of the table a young lady is seated; she has a large account-book open before her, on one side of which is a list of names, and all the rest of the page is covered with figures. The children around her are of various ages; there are some whose long curls shade their necks, as they sit gazing intently on their elder companion, with their rosy faces resting on their hands. She enforces silence for a moment, and then, rapidly glancing her eye over the figures, puts a mark to every name.

"Now, listen to me," she said at length, "and I will tell you each what you owe to our penny club; and I hope you are all ready to pay, because you know I always like to give the accounts into Miss Walter's hands straight at Christmas.

The young secretary took from each, as her turn came round, the two-pence or the four-pence which was wanting to make up her subscription; but the ready payment stopped with one of the youngest and sweetest children of the party.

"Alice Erskine—fourpence," was again repeated.

Little Alice blushed, and hid her face, that no one might see that there were tears in her eyes; but there was not a child in the school who could long be unhappy when Mildred Rivers was near. She had been unanimously chosen secretary of their Poor Club, and head of everything else that was good among them, and her gentle tones soon re-assured the timid child.

"How is it Alice, you cannot pay? Have you spent all that half-crown your mamma sent you only a fortnight ago?"

"All but fourpence," said the child; "and I want so much to buy a pincushion for mamma with that. I have nothing to take her when I go home. May I not wait to pay to the Penny Club till after Christmas?"

"No, my darling; and I will tell you why. You agreed to give a halfpenny a-week to the poor, because you were told it was right to deny yourself a little pleasure for the sake of Christ, who denied Himself so very much for us; and, having once promised to pay for a whole half-year, you cannot break your word, because you know that would be very like telling a falsehood. Now, you have not *promised* to give your mamma a present; you would only *like* to do so very much; but you must do what is right rather than what pleases you; it is always the safest and happiest way."

"Yes, Mildred, I will keep my promise; here is the four-pence. I will buy something for mamma at Midsummer instead."

The defaulters had all paid their debts, and Mildred added up the whole; and the children waited in breathless anxiety to know what the amount would be.

"Thirteen shillings," said Mildred; "but we must deduct from that ten shillings and a penny which we have spent in flannel and calico for the poor-work, and there remains two and eleven-pence."

The children clapped their hands for joy that there was so much money over, and said how pleased Miss Walters would be when they gave her that, as well as the warm petticoats and tippets they had made during the half-year.

It was the evening before the school broke up; and, after Miss Walters had read prayers, she asked, as usual, on the night before the holidays, what the secretary of the Penny Club had for her to give away to the poor people of B——.

The bundle of neatly-made garments was placed before her, and the children felt proud to receive her thanks for their benevolent industry. Then Mildred handed a small sealed packet, which Miss Walters took with some surprise, and a gratified smile that was answered from every eye.

"That is the surplus of our subscription," said Mildred, "and we wish to ask you to be so kind as to dispose of it for us."

"Two and eleven-pence," said Miss Walters, thoughtfully and solemnly; and then she sat silently looking at the money, as it lay on the table. "Sit down, my dear children," she said at length; "I have something to say to you all. You remember poor Mary Gilbert, whose husband was so very ill last Spring."

"Oh, yes!" exclaimed little Alice; "that nice tidy old woman, who knitted me the warm lamb's-wool stockings I am wearing now."

"The same, my dear. She has been in great distress lately, for she is very poor indeed. I went to see her yesterday, and found her without any fire, pinched with cold, and looking very pale and thin. I saw she was in trouble, and I asked her to tell me what it was. 'Oh, Ma'am,' she said, ''tis not for myself that I am troubled; 'tis for my husband. He has set his heart on going to church on Christmas-day, and he seems to think it's the last time he'll ever have strength to go; and I am so distressed to think that he has no coat to go in. I have been knitting hard every day, and half of every night, to try to get enough money to buy him one I saw in a shop round the corner; and now I have used all my worsted, and I cannot afford to buy any more; so all my labour has been in vain, and my dear old man must be disappointed after all.' I then inquired what the coat which she wished to buy would cost, and she told me seven shillings and eleven-pence. 'That's nearly eight shillings you see, ma'am,' she said; 'and after selling all the stockings I have knitted these three weeks, I have got only five shillings.' I felt very sorry for her when I left, and I thought I would tell you of her trouble, and that, perhaps, we all together might help her. Judge, then, of my surprise when you gave into my hands to-night the very sum wanting to pay for the coat—two and eleven pence! It is plainly the hand of Providence; and your gift, my dears, will bring joy and thankfulness into the hearts of those two humble people."

"Mildred," said Alice, as the former leant over her bed to kiss her before she slept, "how glad I am I kept my promise! If I had not paid my fourpence, I should have been like a thief who stole old Gilbert's coat."

Mildred was glad the lesson had been learnt so well. And Mary bought the coat; and, as she watched her husband put it on, she told him how it was she had been able to buy it, and that it was a gift direct from God.

"Aye, aye," said old Matthew, "did I not tell you not to fret because you could not get the coat? 'Tis best always to 'tarry the Lord's leisure.'" A. J. W.

CURIOUS CASE OF ILLEGAL CELEBRATION OF MARRIAGE IN ENGLAND.—The Rev. John Allen Giles, D.C.L., the incumbent of Bampton, Oxon, appears to have solemnized a marriage in the parish church out of canonical hours, and without banns or license. The charge was investigated before the Witney magistrates on the 23rd of October. It appeared from the evidence of Richard Pratt, a shoemaker's apprentice, and Jane Green, the defendant's housekeeper, both of whom had absconded to London, but had been subsequently apprehended, that they went to the church at a little after six o'clock on the morning of Thursday, the 5th instant, and were there married by the reverend gentlemen, whose son was the only witness present. The girl said that a document was shown to her by the clergyman, signed "S. Oxon," as a marriage license, for which she was to pay £3., but had not yet done so; and the young man had rested on the assurance of the girl that "it was all right," and had made no inquiries about the matter. The register was signed by another servant of the defendant, Caroline Lait, and the marriage was entered as taking place on Tuesday, the 3rd, instead of Thursday, the 5th. Caroline Lait also swore that it took place on Tuesday, between eight and nine o'clock, and that she was present, but subsequently contradicted herself, and acknowledged that she had been asked to swear so by the prisoner, and had not been present. The parish clerk also desposed that Dr. Giles told him, "as a secret," that he had solemnized the marriage as alleged, on Thursday. The magistrates sent the case for trial, releasing the defendant on bail, and it was also intended to proceed against the witness Caroline Lait for perjury. The inquiry was to have been resumed on Saturday morning; but Mr. Westell, the attorney of the Rev. Dr. Giles, announced to the bench that his client, acting under the advice of friends, would not appear to answer the charge, and that his bail would submit to their recognizances being forfeited. The usual proclamation was then made for Dr. Giles to appear; and as he did not, the magistrates directed their recognizances of £500 to be estreated.

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AN AMERICAN LECTURER IN ENGLAND.—We find the following in the *Liverpool Courier:*

The Rev. James Cook Richmond, our old friend from the United States, whose lectures, some four or five years ago, at the Collegiate Institution, are not forgotten by all our readers, has recently returned from very extensive travels in the East, and also from the seat of war. We observe, by the Lancaster papers, that Mr. Richmond has just finished a very successful course of lectures in that "good old town" upon the Oriental World, especially on Turkey in Europe, and Palestine. He also gave a lecture "On the War," devoting the proceeds to the Patriotic Fund, speaking, moreover, at the public meeting convened by the Mayor for that good purpose. Mr. Richmond gave one lecture, at the Collegiate Institution here, last evening, on the war in general in the Turkish Principalities,—its causes, and its disastrous effects on Moldavia, Wallachia, &c.; this evening he will devote to some comic incidents in the mode of government at Widdin,—general comparisons between Europe and the East, and the manners and customs of the inhabitants of the Principalities, Semlin, Belgrade, &c. Those who remember Mr. Richmond, (and who, by the way, will hardly recognize him, adorned as his lower countenance now is by a certain hirsute appendage, after the continental fashion,) need hardly be told that his lectures teem with original and racy anecdotes, and stirring adventures, and are delivered in an easy, unaffected manner, and fluent conversational style, most engaging to a general audience, upon a popular subject.

Every sorrow we meet with is a billow on this world's troublesome sea, which we must cross to bear us nearer home.

THE CHURCHMAN.

NEW YORK, DECEMBER 9, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

C—— must send us his name.

It is from no disrespect to our correspondent, B. B. C., that we decline the insertion of his communication, but simply under a conviction that to publish it would only aggravate the very evil he complains of, by re-producing a discussion which he thinks is so highly to be deprecated. Such a manifesto, moreover, is gratuitous, and utterly uncalled for. We ourselves must be allowed to have some idea of what is the best course to pursue in such a case as that he refers to. And although we acknowledge and appreciate his good intentions, and are sensible of his courteous and gentlemanly bearing toward us, he will permit us, we trust, to say, that we know what we are about.

NOTES OF THE WEEK.

—We notice in our "Church at Home" department, it will be seen, the presentation to our respected Provisional Bishop, of what the paper from which we copy the account, calls a "tribute to his worth, which must be grateful to his feelings, while it does honour to those who have paid it;" and which consists of "a letter signed by *clergymen of the different religious denominations* in Albany," and by other citizens not members of the Church, congratulating him on his accession to the Episcopate, and regretting the loss which the city will sustain, &c. The *Courier and Enquirer*, from whose columns we have taken it, tells us that the Bishop has answered the "flattering letter" in such a way, that the "correspondence is a beautiful illustration of that enlarged Christian love, which *passes the bounds of religious differences of opinion, &c.*" Our contemporary, as we have before had occasion to show, is too much of a liberal—too much of the one-as-good-as-another school of religionists—to be depended upon in such a matter; and as we have not seen the correspondence in question, we are but too willing to believe that the Bishop can never have committed himself to any such fraternization as the *Courier* so glowingly sets forth.

—Columbia College has inaugurated, with much *eclat*, its new Professor of Chemistry and Experimental Philosophy, and thereby completed its triumph over the insidious attempt to introduce an heretical religious element into the academical system of a Christian institution. The propriety of the resistance of that attempt was remarkably exemplified in the proceedings of the occasion. In the first place, there was prayer—prayer to the Almighty as a Triune God, in which character a Socinian professor could not have acknowledged Him. In the next place, the new professor himself very forcibly, though incidentally, illustrated the connection of religion with the sciences he has to teach. According to the published report of his address, he said:—"Science shows order, order design, design a designer. It further teaches this designer to be a creator—this creator a God; and lastly, it tells us this God is good and merciful and infinite—and here science leaves us. We have to look to a higher than Newton to point us in the path of life—the music of the universe, which was the dream of Kepler, does not satisfy. We must listen to a higher music; that in the beginning God created; that, without Him, nothing was made that was made; that He is the light, and without Him is no light." Now what is the next step in this path to which science conducts us? Is it not, as in the words of St. John's Gospel we are distinctly taught, that He, "without whom nothing was made that was made"—"the Word that was from the beginning, that was with God, and was God,"—that this "Word was made flesh, and dwelt among us,"—that Christ, therefore, was God, of whom it was said, "He was the true light that lighteth every man into the world!" And is not this that very doctrine of the Holy Trinity, for rejecting a denier and despiser of which the trustees of the College were so shamefully assailed by the Philo-Socinians? Lastly, we are told, "the exercises were closed by benediction by the Rev. Dr. Haight." And what was this benediction, but the blessing of that ever blessed Trinity, which the Socinian contemns—"the blessing of God Almighty, the Father, the Son, and Holy Ghost?" Surely, no Socinian professor could have had part or lot in this! It is evident, then, that the trustees must have had abundant reason to be satisfied with these inauguration proceedings, bearing them out, as they did so signally, in their vindication of the Christian character of the noble institution that is committed to their charge.

—The "New York Association for Improving the condition of the Poor" has just issued its eleventh annual report, which well deserves the attention of our wealthier fellow citizens: and, indeed, of all who can contribute, however sparingly, to its benevolent objects. Its aim is that of "improving the condition of the poor;" and this it appears to be carrying out with considerable success. But its work is one of overwhelming and increasing magnitude. "As the population of this great commercial emporium," the report observes, "is constantly and rapidly augmenting, a corresponding expansion of the area of its organization has been required." So that it may well appeal for augmented means of carrying on its charitable operations. It has already as many as 361 visitors, whose office it is to wander through our island population of nearly seven hundred thousand souls, and find out the poor and such as have none to help them—none but those who thus piously devote themselves to the performance of that high and holy Christian duty, so forcibly expressed in such sacred texts as these—"To do good and to distribute, forget not,"—"Be merciful after thy power,"—"While we have time, let us do good unto all men,"—"Give alms of thy goods, and never turn thy face away from any poor man,"—and "He that hath pity on the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again." Surely, such a work as this, the duty of which is thus earnestly inculcated by the Inspired Word, is deserving the sympathy and support of a Christian community, far beyond anything that has yet been manifested toward it.

—We give an extract elsewhere, upon a seasonable subject, from an admirable work by one of the earnest-minded daughters of our Church, entitled, "Joys and Sorrows of the Ecclesiastical Year." It is a publication that is in all respects most estimable, and one that, we cannot but think, was much wanted from an American hand, in order to find its way more immediately into the domestic circle of American life. Certainly, that such a work has been given to the Church by a lady, is not one of its least recommendations, so well qualified as the amiable authoress appears to be to discourse on such topics, and adapted, as she has taken care to make it, to family reading. It begins, of course, with Advent,—"the Advent of the Messiah," whose "resplendent dawn," as she glowingly expresses it, "casts far and wide its hallowed beams, bathing holy hearts in streams of light and gladness;" and then goes right onward, tracing the course of sacred seasons, which are briefly but tersely noticed, in both prose and verse. Such a work, we repeat, is at this moment most seasonable and most important; for while we are now just entering anew on the Church's year, it is an opportunity of beginning to attend to its holy observances, which so interesting a volume is eminently calculated to suggest, and to encourage. We therefore heartily commend it to the regard of parents—and especially of mothers; for it furnishes means of training up children in the way which both Christ and his Church desire they should go—with the confident hope and promise that "when they are old they will not depart from it."

—With reference to the death of the Rev. Dr. Spry, one of the London clergy, recorded in our English Church intelligence, a correspondent observes: "This divine was the author of the Bampton Lectures, which contained sound views of the *unity of the Church*, many years before the 'Tracts for the Times' were excogitated. A copy of the Lectures reached this country, and found its way to Richmond, Virginia, where an extract from the notes was published in an appendix to a new edition of the Rev. Titus Strong's *Two Letters*—by the Sunday school teachers of the Monumental Church, of which Bishop R. C. Moore was rector. A copy of the *Two Letters* reached Philadelphia from Richmond, and with the appendix was republished there by the ladies of the Protestant Episcopal Tract Society. A copy of the re-publication reached New York from Philadelphia, and, strangely enough, was re-printed here *as tract* No. 90, by the P. E. Tract Society. The extract from Mr. Spry's notes is remarkable from the fact that it is itself an extract from Bishop Hobart's apology for Apostolic order, which had been read, and had produced an impression, in England."

THE PRESIDENT'S MESSAGE.

We are not politicians—at least in the vulgar sense of that term—and therefore cannot enter upon such an examination of the President's Message to Congress as our secular contemporaries are in the habit of presenting. But we are by no means insensible to its importance, nevertheless, as setting forth the policy of the government under which we live, and as indicating the course of those future operations which must so materially affect our national welfare. We may be permitted to remark, then, that we think it is a well-written address, and that its manifestation, generally, is charitable, patriotic, and good. Especially do we cordially sympathize with all its aspirations after peace. If they are sincere, and the spirit of them is practically followed out, then may we have the highest hopes for the welfare and the progress of our country. Well and truly does the President say, that although "attention has been arrested painfully by passing events, yet our country feels no more than the slight vibrations of the convulsions which have shaken Europe"; and that, although, "as individuals, we cannot repress our sympathy with human suffering, nor regret for the causes which produce it," yet it is no less our duty than our interest to keep aloof—"the wise theory of this Government, so early adopted and steadily pursued, of avoiding all entangling alliances having hitherto exempted it from many complications in which it would otherwise have become involved." And such a policy, we may depend upon it, will still exempt us, if steadily pursued. Well are we reminded, as a nation, that whatever interrupts the peace, or checks the prosperity of any part of Christendom, tends, more or less, to involve our own,"—that "the condition of States is not unlike that of individuals"—that "they are mutually dependent upon each other"—and therefore that "amicable relations between them, and reciprocal good-will, are essential for the promotion of whatever is desirable in their moral, social, and political condition. Hence," adds the President, "it has been my earnest endeavour to maintain peace and friendly intercourse with all nations." And let us hope that there will be no relaxation of this earnest endeavour, and that our fellow-citizens, one and all, but more especially our senators and representatives, and all who are in any authority, will by their own acts and deeds—yea, and their words also—co-operate with their chief magistrate in so patriotic, so Christian a resolve. At the same time, one cannot forget, that the President himself has sent forth a political incendiary, like Mr. Soule, armed with a certain official panoply, to protect, if not to facilitate him in the perpetration of mischief, and the promotion not of "reciprocal good-will," but the most malignant ill-will between us and the nations where his machinations are in operation.

But what we, as Church journalists, have more immediately to do with, is the Christian principle—as far as it is apparent—of this most politic Message. And certainly it is satisfactory, as far as it goes, to see such a principle recognized in such a document, and in such a quarter. We would not be so ill-natured, or so uncharitable, as to suppose that it is but the homage which men in high places, and indeed in almost all public places, high or low, now-a-days, find it necessary to pay to Christianity, without meaning anything more than a formal, and often an empty acknowledgment of its claims to respect. Yet, alas! may it not too often, on such occasions, be said, "This people draweth nigh to me with their mouth, and honoureth me with their lips, but their heart is far from me." When, however, we are told that it is a Christian's duty, no less than a statesman's policy, "to cultivate peace and friendship with foreign nations, and to demand and exact equal justice from all, but to do wrong to none; to eschew intermeddling with the national policy and the domestic repose of other governments, and to repel it from our own; never to shrink from war when the rights and the honour of the country call us to arms, but to cultivate in preference the arts of peace, seek enlargement of the rights of neutrality, and elevate and liberalize the intercourse of nations; and by such just and honourable means, and such only, while exalting the condition of the Republic, to assure to it the legitimate influence and the benign authority of a great example among all the powers of Christendom,"—when all this, we say, is insisted upon, there is undoubtedly something tangible, in assurance at least, on which to rely; and something on which we may all have the opportunity of observing whether what it promises is endeavoured to be realized, or whether it only "keeps the word of promise to the ear, but breaks it to the hope."

There is so much of Christianity in all this, that we have a right to express our concern in and our anxiety about it. And could we but have confidence in assurances from such a quarter, hopeful indeed would it be for our highest interests as a Church and as a nation, to accept with truth and trust such a declaration as this,—that, "Under the solemnity of these convictions, the blessing of Almighty God is earnestly invoked to attend upon your deliberations, and upon all the counsels and acts of the government, to the end that, with common zeal and common efforts, we may, in humble submission to the Divine will, co-operate for the promotion of the supreme good of these United States." Were this but acted up to—did such a spirit indeed pervade the government and the legislature of our country,—should we not, of a truth, have cause to exclaim with the royal Psalmist, "Happy are the people that are in such a case; yea, blessed are the people that have the Lord for their God.'

WHAT IS CHRISTIANITY?

Strange, that at this time of day it should be necessary to ask such a question. What is Christianity? What is that which has been in operation in the world for now well nigh two thousand years, and which has had its "witness and keeper" in the Church during all these centuries of time—the Church Catholic as instituted by Christ himself, organized by His Apostles, cemented by the blood of Martyrs, and perpetuated through the unbroken succession of an Apostolic Ministry! Yet so it is. Our Socinian contemporaries force the question upon us. They will insist upon their heresy being Christianity, though setting at nought its chief corner-stone, and denying "the faith once delivered to the Saints." They audaciously assume a title, indeed—that of Unitarian—most falsely to convey the impresssion, that the Church Catholic which worships the one and only God, does not hold the doctrine of the Divine Unity. And they do this, as they pretend, on Scriptural grounds, and as authorized to exercise an independent judgment therein.

Now if this be Christianity, then is that which has come down to us from the Apostles a mockery and a delusion. But see how the case stands. The religion of Christ is first taught by its Divine Founder, Christ Himself—sealing His sacred testimony with His most precious blood. It is then taken up by those whom He had taught as His disciples, and who received the divine illumination of the Holy Spirit; and by them it is transmitted to the Catholic Church, through which it has come down to ourselves. From first to last, has the doctrine of the Holy Trinity been a fundamental principle of the Christian religion. This doctrine has never been questioned within the pale of what was really the Christian Church. It was never questioned at all for the first two or three centuries; and no sooner was it gainsayed by one who, wise in his own conceit, pretended he knew better than all who had preceded him, Saints and Martyrs and all, than the Church in Council refuted and condemned it. A small knot of presumptuous opinionators has ever and anon come forth to maintain what the Church of Christ always knew to be false and blasphemous, because contrary to the faith which it had been taught by Christ and His Apostles; and such a knot there still is, arraying itself against the true faith, and arrogating to itself the right to carve out of the Christian Dispensation a faith of its own—to believe just so much as it likes, and no more, of the Gospel of Christ: thus invalidating the whole, by implying the falsehood of its most essential part,—and yet having the impious audacity to call it Christianity!

"Why did not the Editor of *The Churchman* cite Christ, or an Apostle at least, if either would bear him out, rather than a Bishop of the fourth century?" asks one of the cleverest of our Socinian contemporaries—the whole pack of whom has set upon us, it seems, for having dared to speak out against their anti-Christian pretensions. But they do not give heed to either Christ or an Apostle when they *are* cited against them. Why, does not the whole Christian scheme attest the truth of Christ's mysterious Godhead! Are we not taught by His own Holy Evangelist, that "In the beginning was the Word, and the Word was with God, and the *Word was God*,"—and that this Word, that is God, "was made flesh and dwelt among us?" And was it not already prophesied that "all the Angels of God should worship Him"—that "His throne," as God, "was for ever and ever a sceptre of righteousness, being the sceptre of His kingdom?" "And behold there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean." (St. Matthew viii. 2.) And of a woman of Canaan, do we not read (St. Matthew xv. 25), "Then came she and worshipped Him, saying, Lord help me?" And, again, when St. Thomas saw and believed, did he not address Christ as "My Lord and my God?" And why did the Jews take up stones to stone Him, but that in saying "I and My Father are one." (St. John x. 30.) He "made Himself God." Or when Jesus said to the Jews, "Verily, verily, I say unto you, before Abraham was, I am," (St. John viii. 58-9)—the term *I am* having aforetime been recognized by Moses and the Prophets as a designation of God,—thus again provoking the children of Abraham to take up stones to cast at him—was there not an express acknowledgment of His Godhead? And to what but the doctrine of the Holy Trinity did not Christ refer, when he declared to His Disciples, "Go ye, teach all nations, baptizing them in the *name* (not *names*) of the Father, and of the Son, and of the Holy Ghost?" Is not this, then, citing Christ as our authority?

Let us next see how an Apostle will confirm us. We find the Apostle Paul declaring, in his Epistle to the Romans (ix. 15), "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, *God blessed for ever more.*" The same Apostle enunciates the doctrine of the Trinity in his Apostolic benediction as (2 Cor. xiii. 14), "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Again, St. John, in his General Epistle—"He is anti-Christ that denieth the Father and the Son: whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son, hath the Father also." The same Apostle declares of Christ (1st Epistle v. 20), "This is the true God and eternal life." Again, St. Peter predicts such a heresy as this of the Socinians, thereby directly implying Christ's Divinity, when he says, "There shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them."

If there was anything uncertain or ambiguous in all this—though, if words have any meaning, we do not see how there well could be—it has been dissipated by the clearest testimony of those who were taught immediately by the divinely-inspired Apostles themselves. And surely it is very unlikely that they who were led by the Spirit into all Truth should be permitted to lead the whole Church, for many ages, into error. See how forcibly the Fathers of the Church assert this doctrine of Christ's Godhead. Origen says: "Now what is the image of God, in whose likeness man was made, except our Saviour." St. Ambrose: "For it was fitting that *He* should ransom *Who* created us." St. Augustine: "God sent His Son, that He who was the Creator of the world should be also its Redeemer." Calvin, in his celebrated Institutes, quotes other words of St. Augustine's, as perspicuously explaining it, when he says: "Christ, considered in Himself, is called God; but, with relation to the Father, He is called the Son. And again, the Father, considered in Himself, is called God; but with relation to the Son is called the Father. He who, with relation to the Son, is called the Father, is not the Son. He who, with relation to the Father, is called the Son, is not the Father; *they who are severally called the Father and the Son are the same* God." Could anything well be more decisive than this? Nothing, unless it be the corroborative evidence of St. Athanasius, in the Creed of the Church Catholic for more than thirteen hundred years, and which Luther called "the bulwark of the Apostles' Creed"—"That the Catholic Faith is this—that we worship one God in Trinity and Trinity in Unity;" that "Christ, the Son of God, is God and Man;" "Equal to the Father, as touching his Godhead; but inferior to the Father, as touching his Manhood."

The Church has, from the first, invariably showed its discernment of the wonderful example of God's wisdom as well as love, in that merciful economy whereby He Who created man was pleased to redeem him. And hence the force of Hooker's trite remark—"It seemeth a thing unconsonant, that the world should honour as the Saviour but Him whom it honoureth as the Creator of the world." With the Primitive Church this was especially and unanimously so. And the first Christians—deriving their knowledge direct from pure Apostolic streams—either declared a sincere testimony, or they imposed a story upon the world which they knew to be a fabrication. Such an alternative were surely too monstrous to be supposed. So that we "cite as upholding our view"—to use the words of one of our Socinian disputants—not any private judgment however authoritative or arrogant—not any rationalistic reasoning, however presumptuous or specious; but Christ, His Apostles, the Fathers of the Church Universal, and the Universal Church itself, whose unceasing and abiding testimony is conclusive and irrefragable. And what have they to oppose to all this? What, but the proud reasoning and the vain conceits of a few plausible skeptics, who have impiously deemed it too humiliating to their boasted intellect to submit to the reception of the Christian Dispensation as given by Christ Himself, carried out by His Agency, and perpetuated in His Church; and in lieu thereof—or as a blasphemous substitute for it—have concocted a self-exalting, self-deluding system of their own.

> "Humble we must be, if to Heaven we go:
> High is the roof there—but the gate is low."

And the want of this it is which lies at the root of the fatal heresy upon which we are animadverting. For, as Bishop Jeremy Taylor well observes, "Faith is the submission of the understanding to the Word of God"—that word which has on this point of the Holy Trinity always been interpreted in one way by the Church Catholic; but to which they who repudiate that Holy Trinity will not submit their understanding—and hence their unbelief, and the heretical position in which they are content to stand.

We have no warrant, they tell us, for what they so plausibly but falsely call "a haughtiness of language and tone toward any other sect, be it larger or smaller, which here (in the United States) is specially unbecoming and out of place." But this is all beside the question. Our language and tone are those of the Holy Witnesses to the Truth which they so audaciously scout and deny. It is that under which they are uneasy and fretful—not any "language or tone" of ours. They are only angry with us for bringing it out, as in duty bound to do, so forcibly against them.

There is too great a fondness among us for what is called "passing over" all this. There is a sort of social fashion, of intellectual popularity, about that it opposes, which your good easy man of the world—and even some good easy men who profess not to be of the world—do not like, or do not find it convenient to stand out against. It is an unworthy and most fatal compromise; and they are not only willing, but even "love to have it so."

In now answering the question, then, What is Christianity? it is sufficient for our purpose, at present, to do so negatively, rather than affirmatively; and say, that whatever else it is, it cannot possibly be a denial of its fundamental principle—a principle, as we have shown, enunciated by its Divine Author, inculcated by His Apostles, ingrained in His Church, and handed down therein to ourselves in this nineteenth century. Vain, conceited, unbelieving men, by indulging and trusting to their own fallible judgments, and following their own perverse wills, may have persuaded themselves that they know better than all the rest of Christendom either knows now or ever did know. But surely, surely, a system, the result of such arrogance, unfaithfulness, and delusiveness, can never be Christianity! No—our Redemption is not a thing to be thus dealt with by vain man's device. Pure religion is a beam of the Father of Lights—not an emanation of man's proud but imperfect intellect. And Christ is "an offspring, or branch of Heaven"—"the effulgence or beaming forth of Divine Glory"—not a creature of man's understanding, or a product of the world's wisdom, or the subject of a popular opinion. Even Plato could acknowledge, that all religion must come from the Being whom we reverence—that we must "become wise by His wisdom, good by His goodness, great by His power, holy by His holiness, honoured by His honour, happy by His happiness, glorious by His glory, divine by His divinity." The same authority describes the denial of self the very essence of virtue—a denial which, to be such, in any religious sense, must include the intellect not less than the will. And Aristotle requires a similar exercise as the first condition of mind toward anything like religion. That is only virtue, in fact, in its Christian definition, which yields submissively to the Witness appointed by God to His revealed will, in that scheme of Redemption which we denominate Christianity. In this is involved the whole question at issue. For that Witness has ever declared the august Divinity of the Lord Christ—has ever proclaimed the great doctrine of the Holy Trinity. Therein alone can we find rest to our souls. We must believe and obey. And the words of the Christian Poet address themselves emphatically to him who would controvert, upon whatever plea, so Scriptural a position—

> "For all thy rankling doubts so sore,
> Love thou thy Saviour still;
> *Him for thy Lord and God adore,*
> *And ever do His will.*"

Sermons to Young Men.—It will be seen, by an announcement elsewhere, that during the present season of Advent, the Church of the Holy Communion will be open on Sunday evenings for a course of sermons to young men, for whom the seats are all free.

THE WAR.

We should, in this country, under any circumstances, take a deep interest in the war now unhappily raging in the East of Europe; but feeling, as we do, most severely its effects, in the depression of our trade, and the derangement of our monetary operations, it comes home to our business and bosom directly and forcibly. War is thus a curse which is by no means confined to the countries engaged in it, but extends its baleful influence to every other country with which they may be connected, whether by political or commercial relations. We might flatter ourselves that we should not fall into so sad a misfortune—forgetting that we have no chance of exemption from the ordinary frailties of human nature, whether in nations or individuals. Nay, are there not those among us who are so full of such frailties, that they are yearning after the very thing which has been the cause of war from the beginning, as it is to this day? "The *injustice* of the first men," says Bruyere, "was the primary occasion of wars, an origin suitable to such a monstrous practice: and hence also tyranny; for could they have been content with their own, and never violated their neighbours' property, they would have enjoyed uninterrupted repose and liberty." So would it have been in the case of this war in Europe; so will it be in our own case hereafter. But see how the monstrous practice alarms and paralyzes. See how instinctively, as it were, men draw in their capital, and nations husband their resources—how the channels of commerce are obstructed, and the sources of industry fail, and the means of subsistence become scarce. Do we not see all this all around us already? And why, but because peace is a public blessing without which no man is safe in his fortune, his liberty, or his life—neither innocence nor laws are a guard of defence—no possessions can be enjoyed, no transactions be carried on, but in danger or fear; and that this great blessing of peace has ceased to prevail. There is a health of the community, without which all that animates it decays, and is tasteless, if it does not die; just as is the human frame without the same blessing. And war impairs, and gradually destroys it; for it is a disease of the body politic. War has thus a demoralizing and eventually a transforming power. It is a remark of Clarendon, that grammarians have too much reason to derive *bellum* in *belluis*; for all war hath much of the beast in it: *immane quiddam et belluarum simile*,—very much of the *man* must be put off, that there may be enough of the *beast*." That is to say, it is so repugnant to all the affections of human nature, that men, when they engage in it, must, in a measure, divest themselves of their humanity.

Not that we would imply a sweeping condemnation of all who may find it unavoidable to draw the sword in war. Covetous ambition must be checked, and can only be dealt with by force of arms. There are justifying causes of war; and a high authority in moral and political philosophy has thus defined them: "The justifying causes of war are, deliberate invasion of right, and the necessity of maintaining such a balance of power among neighbouring nations, that no single State, or confederacy of States, may be strong enough to overwhelm the rest. The objects of a just war are, precaution, defence, or reparation. In fact, every just war is a defensive war, as it supposes an injury perpetrated, attempted, or feared."* Now it must be admitted, we think, that the war against Russia is of this character. Its cause was a deliberate invasion of national right; and the necessity of resisting it, was in order to maintain a balance of power essential to the peace of Europe, and for the security of its liberties. Its objects are thus precaution, defence, and reparation. We must, in justice and fairness, bear all this in mind, in considering the subject; and revolting though its details may be, we must not judge it only by such unavoidable though distressing results. The Christian Scriptures, it is true, represent wars as crimes or scourges; and number it among the direst calamities of a land; and they ascribe it to lawless and malignant passions: yet they do not condemn the profession of war. In the reply of John the Baptist to the Roman soldier "Do violence to no man, neither accuse any man falsely, and be content with your wages," there is no condemnation, but only a caution not to indulge the vices of their profession—for the very precept, "be content with your wages," supposes their continuance in it. Our Lord himself, in the case of the Roman centurion, while He pronounced that remarkable eulogy, "I have not found so great faith, no not in Israel," made no denunciation of the soldier's vocation. Nor does it appear that in the case of the first Gentile convert to Christianity, Cornelius, his profession of a soldier was objected to.

No,—as Shakespeare truly says,

> "The arms are *fair*,
> When the intent of wearing them is *just*."

Still, war is one of the greatest curses which can befall a people. It not only afflicts them, but it is a blight upon all the interests of others with which they have to do, as we in this country are now experiencing to our sorrow and our cost. Yet, may we not thank God that we are ourselves no party to it? If we feel the force of its shock, and the blasting effect of its influence, even thus remotely, and are suffering so severely therefrom, how infinitely more disastrous and desolating would it not have been, had we taken part in its operations, or had anything to do with it? Well may the Church put into our mouths the daily prayer, "Give peace in our time, O Lord." Our sympathies may be with the nations who are battling for a righteous cause—the cause not only of the weak against the strong, and of justice against oppression, but of rational liberty and human progress against despotism and barbarism: they assuredly must be with them in such a cause. Surely war, in such a case, however deplorable, is yet excusable. Nay, more, far more—

> "War is honourable
> In those who do their native rights maintain;
> In those whose swords an iron barrier are
> Between the lawless spoiler and the weak."

Yet, God forbid that we should ever be driven to have recourse to it ourselves, or provoke it in others. *Our* policy, *our* duty, *our* interests, are those of peace. In all that concerns our political condition, let us keep ourselves to ourselves. Let us have nothing to do with the affairs of other people, and let us not allow other people to have anything to do with ours. The precept of Washington will hold good for all time, and under all circumstances: "Against the insidious wiles of foreign influence, the jealousy of a free people ought to be constantly awake: since history and experience prove that foreign influence is one of the most baneful foes of republican government." But we must also prevent the intrusion of that influence from ourselves upon those who are foreign to us. In a word, we must observe the higher principle—that which is divine—as the counsel of Him "who spake as never man spake," which lies at the foundation of all that is just, and peaceful, and good,—"Whatsoever ye would that men should do unto you, do even so unto them; for this is the Law and the Prophets.'

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* Paley.

THOUGHTS ON CURRENT EVENTS.

We last week took occasion to intimate the opinion that the framers of the Constitution of the United States, when they prepared the clause which provides for the naturalization of foreigners, had no conception of the number of candidates for citizenship, who would appear in these our days. This notion we have since seen corroborated by some very interesting census statistics. It seems that the whole number of persons in the United States born in foreign countries is 2,240,581, while that of the natives is only 19,927,839. It is easy to see what an effect may be produced upon our elections by a body of voters amounting to more than one-ninth of the whole acting in concert for their own purposes, not for the interests of the American nation. That such a state of things constitutes an element of danger in our political system seems to us perfectly obvious. But it is equally clear that it is impossible that the present condition of this matter could have been foreseen in 1788. From 1790 to 1800 the number of foreigners who arrived in the United States was only 50,000; from 1800 to 1810, 70,000; from 1810 to 1820, 114,000. The arrivals in 1854, a year not yet closed, have been 368,643. This is, in rough and round numbers, seventy-three times the annual average of the last decade of the last century, fifty-four times the same average in the first decade of the present century, and thirty times that of the second. It is quite clear that such an influx could not have been anticipated by the framers of the Constitution.

When the number of the immigrants did not exceed five, or seven, or even twelve thousand annually, it is easy to see that they would be much more rapidly assimilated, or Americanized, than now. At present there are, on an average, more immigrations in a week than occurred at the time of the formation of the Constitution in a year. This is not merely literally true, but is, in fact, an inadequate statement of the truth. It would be nearer accuracy to say that the immigration of five days now is equal to that of a year in the last century. Even at the period at which the present naturalization law was passed, it was still true that a year's immigration was not equal to that of a week at the present time. It is contrary to every sound principle of government that such changes in the facts of a case should not lead to the modification of the laws and policy of the nation.

We have remarked that when the immigration did not exceed 12,000 annually, it was easily assimilated or Americanized. It was then of necessity scattered. No doubt the immigrants sought out the society of those who came from their respective native countries. But they could not herd together in crowds. Their associates were men who were either native Americans, or Americanized foreigners, or foreigners more or less advanced in the process of Americanization. Now they form clubs, societies, and cliques of their own, the very object and intention of which is to keep the foreign element in their characters. They openly avow that they are Irish patriots, German patriots, Italian patriots, Hungarian patriots. They do not profess to be American patriots at all, at least not further than as they are democrats. But democracy, a preference for a democratic form of government, is one thing, and patriotism is another. Democratic predilections may form an element in patriotism, but that is not the only element in the virtue. It happens, too, not to be the most important element in American patriotism; because our democratic institutions do not happen to be in the least danger. We would, therefore, freely exchange, in the case of any candidate for naturalization, a very fervid democracy for a very moderate conservatism. This last element is lamentably wanting in the character of the German Red Republicans, and Irish Ribbonmen and Repealers, who contribute so large a portion of our new immigrants. We, therefore, hold that it would be the wiser policy to give time for the fervors of their foreign patriotism to cool, and be replaced by a little of the Yankee anxiety to get forward personally, before giving them a share in the government of the country.

Men who vote for the candidate most likely to use his influence in embroiling the country with Austria or England, for Hungarian or Irish purposes, are not safe citizens. Much may be said, with truth, against our national propensity for turning the dollar. But it is politically a harmless propensity. It looks toward peace at home and abroad, and is a very useful element of conservatism. It is equally capable of being employed against Abolitionism, Nebraskaism, and the spirit which seeks to make the whole world one democracy, or many democracies. If our newly-come friends remain here for a few years, they will be very likely to catch some of this native epidemic, which, as one disease, on an old theory of medicine, was supposed to drive out another, may possibly weaken the force of the foreign epidemic which they brought with them. We are by no means inclined to give these gentlemen credit for a degree of disinterestedness which will adhere to patriotic exertion when a more profitable career is open before them. O'Connell, Kossuth, and Mazzini, all found political agitation the most lucrative profession within their reach.

But it is one of the advantages of our American institutions, that an industrious man can generally find some pursuit more desirable than appealing to the evil passions, or the generous, although misled sympathies, of men. It is to be regretted that both foreign-born and native citizens were not more thoroughly convinced of this truth. We think that the foreigners will have a better chance of learning this truth in ten years than in five, and we, therefore, desire a prolonged period of probation before a man is admitted to naturalization.

Immigration we have every disposition to encourage. We believe that it benefits both the immigrant and those whom he leaves behind. For we entertain the notion that the greatest blessing that can be conferred on the nations of Europe is to raise the wages of labour. We believe this, not only on account of the direct benefits of the masses, but because we believe that without some real material improvement in their condition, no political improvement is possible, or would be valuable. But that is a very different thing from giving to men utterly incapable of understanding either our institutions or the national interests. We are willing to benefit both the immigrants and the European masses; but not at the expense of the American people. H. D. E.

Baltimore, Dec. 4, 1854.

THE NEW YORK HARMONIC SOCIETY.—This society gave a second performance for the season, on the evening of Thanksgiving day, of Haydn's Cantata of "The Seasons;" and a most successful one, in every respect, it certainly was. The solos of the occasion were sung by Mrs. G. B. Stuart and Miss M. S. Brainard, both sopranos; Mr. J. A. Johnson, tenor; and Mr. J. W. Alden, bass. Their efforts throughout were highly creditable. Miss Brainard, in the trio with Mr. Johnson and Mr. Alden, "Be propitious"—in the duett with Mr. Johnson, "Ye gay and painted Fair," which elicited an encore—and in the trio with the aforesaid, "Behold, on high He mounts," was exceedingly effective; and she was ably supported by her co-adjutors. Mrs. Stuart came out admirably with Mr. Johnson in "Spring, her lovely charms;" and in the recitative and air, "Oh, how pleasing to the senses;" as did Mr. Johnson in those of "Beautiful nature," which was enthusiastically encored. The choruses were exquisitely rendered; and this may fairly be taken as the test of the society's progress in harmony. The chorus "Come gentle Spring," and that of "Hark! the mountains resound," were truly excellent—the latter being encored with such spirit and unanimity as spoke volumes for the discriminating taste of the crowded audience. We heartily congratulate the society on so triumphant a display of choral efficiency; and we are sure that there must have been a general and delighted enjoyment of the treat they gave. We should like to hear them in an oratorio this approaching Christmas. The "Messiah" is never more in season than at such a time.

AMERICAN ILLUSTRATED WORKS.

A wonderful advance is being made in the publication of this class of works, in the United States,—in New York, Boston, and Philadelphia, more especially; and in New York, perhaps, more than all. France and England had for a long time taken the lead in decorated and illustrated works, not only as respects the contents, but the external aspect—the "getting-up," as it is called. But now we are quite on a par with, if we are not excelling them in such publications. Nothing has afforded a more striking proof of this than some highly ornamented and illustrated works which are now issuing from the eminent publishing house of Messrs. Appleton & Co., of this city. A most magnificent national work of this description, "*The Republican Court;* or, American Society in the Days of Washington," has already been alluded to in the Literary department of this journal; and we have before us three other still more highly ornamented and illustrated publications by that enterprising firm. The first is—

1. "*Ornaments of Memory;* or, Beauties of History, Romance, and Poetry: with Fifteen Engravings from Original Designs." This is a beautiful quarto volume, the exterior of which is clothed in brilliant mazarine blue, richly gilded, and in all respects adapted for the drawing-room or the boudoir. The selection of pieces, both in prose and verse, has been judiciously made, so as to constitute it a most entertaining miscellany of the highest class of light, yet not uninstructive, literature; and its illustrations are most attractive, both in subject and in art, being the productions of eminent painters, transferred by the most talented engravers. It is an attempt—and we think a most successful one—to add to that "repository of pleasant memories," which most readers more or less possess,—for "every votary of polite literature," as is well observed, "has treasured up passages of his favourite authors which it is a pleasure to remember and dwell upon." And when with this is combined a beautiful cabinet of art, which none can fail to gaze upon with delight, surely we are borne out in saying that such a work has no slight value, and no ordinary attractions.

2. We have next "*A Winter Wreath of Summer Flowers.*" The exterior of this volume is tastefully illuminated; and it cannot be opened without seeing at once how admirably in keeping are its pages, whether as to their literary contents, or the pictorial gems which sparkle throughout them in beautiful and appropriate chromatic radiance. "A Wreath of Summer Flowers," it may indeed be called; and though a "Winter Wreath," yet full of fragrance, as well as beauty.

3. "*Wanderers by Sea and Land*, with other Tales: by Peter Parley," is a less pretending, though, in its way, not less interesting work, for those youthful votaries of entertaining literature, at any rate, for whom it is expressly designed; and whose expanding minds and fictile tastes, it is certainly calculated to assist and to improve. It happily blends the *utile dulci;* its half score of tales, with their dozen of pictorial illustrations, constituting a literary and artistic repertory which must make it one of the most attractive of Christmas presents to the educated boyhood and youth of America.

4. "*Faggots for the Fireside;* or, Fact and Fancy: by Peter Parley," is another of the class last noticed, though somewhat different in its subject-matter. There is much in it to instruct, while it will attract and entertain; and its dozen of engravings are all graphically illustrative of what is related in its pages. Both these books are in handsome illuminated bindings.

We notice these publications with pleasure, as constituting elegant provisions of literature and art for those whose tastes in both these pursuits it is important to cultivate aright, and for whom there must be provided some such innocent relaxation from the sterner studies and the severer discipline of even early life. We commend them, moreover, as gratifying evidences of the growing enterprise and the more refined taste of our country; which, if it has not already, in this respect, taken its place on the same platform with the greatest and highest of the old countries of Europe, is certainly advancing toward it with giant strides.

NOTES AND COMMENTS.

PRACTICE AND PRECEPT.—Deeds are before words—practice is better than precept. We are sorry that our friends of the *Banner* don't appear to think so; for although they praised to the skies the Pastoral of the worthy Rector of Christ Church, Louisville, signifying the improvements he had made in the Services of his church, yet upon our expressing a hope that they "would not content themselves with praising it, but would bring their influence to bear in extending its practical purposes," they shrink back from what they had avowed, and will not now even "commit themselves to a special *approval* of all the practices commended therein"—not one of which, by the way, was taken exception to before! This is significant, we cannot but think. But it has grievously disappointed us. Our respected contemporary has, however, a perfect right to an independent opinion, on such a subject; but we like consistency—we like sincerity; and, certainly, if a practical thing is worthy of being commended, it can seldom be unworthy of being adopted. Beside, most of the practical improvements which the Rector of Christ Church, Louisville, has so laudably carried out, are not matters of opinion, but of propriety, not to say of principle. There is a right and wrong in such things; and he has, to his honor and credit, discarded the wrong, and adopted the right. We do not allude to the surplice question—that is a matter of comparative indifference—but to those things regarding which he justly says: "Never let people imagine that you are ashamed of your principles, or afraid to avow them at all proper times and places." Now we are very much afraid that this will apply in the case before us. But why should *we* be snubbed for it? Of that "conservative feeling," of which our contemporary boasts, we are by no means disregardful—we duly appreciate, and we would earnestly promote it. But then that to which it is to be directed must be worth conserving. To be conservative of what is wrong will do nobody any good. If such an idea be yielded to, there will be an end of all improvement. But especially, in such times as these, must we guard against any thing so mischievous, as the "do-as-I-say-and-not-as-I-do" policy. Our friends may depend upon it, that nothing will more effectually undermine the very foundation of our ecclesiastical system, than the adoption of such a policy, under any circumstances.

THE CHURCH AND DISSENT.—Our attention is directed by a clerical friend to the following clause in a petition to the British Parliament from certain persons calling themselves "The Liturgical Revision Society:" "That under the canons of 1603, and the laws and constitutions ecclesiastical, heavy penalties may be inflicted upon Clergymen who shall maintain that any Nonconformist congregation within the realm is a true Church, whereby they are prevented from co-operating in religious matters with Dissenters from the Established Church." Now the canons referred to are those of our Mother Church; they were passed in a lawfully assembled Convocation of the Church in the reign of James the First; though they were not then invented, but collected out of ordinances which had long been sanctioned by the Universal Church. Of course, *in letter*, they have no legal force with us; but *in spirit* they ought to have an influence, showing as they do what the Church has ever thought of that *liberalism and latitudinarianism* in which certain of our clergy still delight to indulge.

BIGOTRY.—No men are so bigoted as the Puritans are; and yet none are so ready to accuse of bigotry those who differ from them as are the Puritans. Thus a Puritanical paper (the Presbyterian something) charges us with bigotry, as the alias of what it calls "Puseyism"—it really means Orthodox Churchism, if there is to be an *ism* in it at all—because we were honest and consistent enough, as Churchmen, to condemn the exultation of a Church contemporary over the growth of "candidates for the Ministry," of a body whom our said contemporary, if sincere in his own professions, is bound to regard as schismatics. We asked, "Do we not pray to be delivered from schism? How, then, can we say that the enlargement of its influence is a 'cheering sign?' Are we not taught, too, to 'lament our unhappy divisions?' How, then, can we, with any honesty, think it 'cheering' to see such signs of those divisions being perpetuated?" Now surely it would have been more seemly if these questions had first been answered. To merely say that they "indicate a thoroughly bad spirit," is nothing to the purpose. "Sound and fury, signifying nothing"—except, indeed, the craven conceit of the writer—will not do, in such a case, our Presbyterian assailant may rest assured. Is not schism a sin—and do we not pray to be delivered from it? Are not these divisions unhappy, and are we not told to lament them? And if this be so, is it "a cheering sign," is it cause of exultation, to hear of any schismatical sect outstripping the Church in its "candidates for the Ministry?"

LITURGIES.—Our contemporary the *Calendar* is quite right in saying, that "wherever there is any real, social, Christian worship, it is Liturgical, in fact, whatever may be its form." This is being seen and felt more and more, we believe, by several of the sects, hitherto most resolutely opposed to, and strongly prejudiced against the use of a Liturgy. *Their* public prayers, in fact, are more *orations* than *prayers*. They are addresses to the Almighty, rather than supplications to the mercy-seat. While as to their being social or congregational worship—that is quite out of the question. The importance of a Liturgy, too, is seen in its being a record of doctrine. It is bringing to book, as it were, those who are apt to be "driven about by every wind of doctrine." Is is on every account desirable to have their forms of prayer in a tangible shape, that it may be seen what they impart. Besides, *Litera scripta manet*.

OBITUARY NOTICES.

THE REV. GEORGE THOMPSON.—The Bishop of Ohio has communicated this account of the late Mr. Thompson to the Editor of the *Western Episcopalian*: "You know how long Mr. Thompson, whose death in his parish at Manitowoc, Wisconsin, you have recently announced, was a member of my family—and you can form some idea how much my family and self were pained at hearing of his death. From his boyhood to his ordination, he was in my house, and one of us; during which time he was first in the Grammar School, at Gambier, then four years in Kenyon College, and then three years in our Theological Seminary; fulfilling his course always with a steadfastness of principle, a consistency of conduct, a diligence in duty, an amiableness and meekness of spirit, and a strength of mind and judgment, which secured for him the highest regard, and the most perfect reliance among all. Anxious to know something of George's last hours (for that was always his name among us), I wrote to the Wardens of his parish for some account, and have received a letter which, as it interested me very much, I wish to place before his many friends in Ohio, and especially those of our clergy who knew him. I therefore send it nearly in full, knowing there are many hearts to be thankful for its statements. The writer says, that during his residence in that parish, 'Mr. Thompson was never known to do an unamiable act, or to utter an impatient word.' During all the years that he was in my family, the companion of my children, I never had a word of fault to find with him, nor do I know that ever he neglected a duty. His conscience was faithful; his knowledge of the Gospel was clear, and his grasp of it, strong and steady. His piety was deep seated, and his life was its beautiful manifestation. A thorough education, grafted on a mind naturally strong, discerning and enquiring, had qualified him to be a teacher in science and classical literature as well as of the Gospel. Nothing stood in the way of his being every where appreciated as he deserved, and useful as he was qualified to be, but an unusual amount of diffidence which he had of late much overcome. He *has* gone to his God as he desired—I cannot doubt. Farewell, my son, till we meet in the kingdom that is yet to come! The Lord give us in his place many more as sound in mind and heart, as truly converted, as singly devoted, as simply living for the one thing, as he."

THE LATE JUDGE GLENN.—A beautiful tablet to the memory of this upright judge and good Churchman has been erected in St. Timothy's Church, Baltimore county, at a cost of nearly five hundred dollars. It is inscribed with the dates of his birth and death, and the fact that he was the founder and benefactor of the Church. The funds were contributed for the purpose by the friends of Judge Glenn, who were familiar with his activity and zeal in behalf of the Church, and the witnesses of his untiring exertions in commencing and completing the edifice in question.

GEORGE EMERSON CHAPINE.—The Michigan papers give long accounts of this gentleman, whose history appears to be one of extraordinary interest. It is stated that he was the second son of a nobleman of France, Frederic Augustus Count d'Alencon and Marie Louise Lyndhurst, daughter of Lord Castlereagh, of Limerick, Ireland. He was born in the city of Rome, Italy, Nov. 25, 1819. During his infancy, his parents took him to their residence in Glasgow, Scotland, where he was educated. It was the wish of his father that he should become a priest of the Church of Rome, but his mother wished him to study theology in the Presbyterian Establishment of Scotland. He could conscientiously do neither. His parents were displeased with him for preferring the Church of England, and at the age of nineteen he left home without their consent. He sailed in the Spring of 1838, from the Clyde to New York. Soon after his arrival in this country, he commenced teaching for his support; but he found himself unprepared for the trials that awaited him in a foreign land. About seven years since, his brother, William Marcellus d'Alencon, then residing in Dublin, informed him of the death of his eldest brother, Frederic Augustus d'Alencon, and of his father's wish that he should return to Europe, marry a Roman Catholic lady in France, and become his heir. He refused to accept his father's offer, preferring to suffer privation where he could worship God according to his own conscience. In July, 1848, he visited Penn Yan, Yates county, N. Y., where he taught a few months; and, Oct. 29, 1848, he was married in St. Mark's Church, Penn Yan, by the Rev. O. F. Starkey, to Martha Ann, daughter of Solomon Bellows, of Charlestown, N. H. He died at Vernon, Calhoun county, Michigan, on the 11th of November.

THOMAS P. COPE.—Mr. Cope was one of the ablest and most eminent merchants of Philadelphia. He was born in Lancaster county, Pa., in 1768, and commenced his mercantile career in Philadelphia at the age of 18 years, in the store of his uncle, and steadily advanced to a high position. He was the founder of the line of Liverpool packets which bore his name, and in other great enterprises he was foremost and most liberal. His private charities were boundless. He died on Wednesday of last week, at the advanced age of 86 years, and on Friday the Philadelphia Board of Trade, of which he was President, held a meeting to pay their tribute of respect to his memory. Mr. Cope was a member of the Society of Friends.

THE HON. SAMUEL BAKER WALCOTT.—This eminent counsellor and Senator was a graduate of Harvard College in the class of 1819, and for nineteen years was a resident of Hopkinton, and latterly of Salem. He was a Senator of the State of Massachusetts, and was a member of the late Convention for revising the Constitution. The Boston *Transcript* says of him—"Of literary tastes and sound scholarship, he was remarkable for good judgment and discretion, and discharged with ability the various private and public trusts confided to him. Of all the sons of Harvard, none has ever died leaving a higher reputation as a man of integrity and honor." He died on the 4th inst., in the Massachusetts General Hospital, at the age of 59—having gone to that institution on account of a mysterious disease of the skin, which baffled all medical skill, in order that he might enjoy the best professional advice of the metropolis, but in vain. No such case, it is said, had ever occurred in this country, and the record of but one similar case has been preserved in Europe.

Gospel requirements are so many ladders to lead us up to God.

CLERICAL CHANGES.

The Rev. Wm. B. Musgrave has resigned the rectorship of St. Luke's Church, Mechanicsville, and accepted a call to the charge of Christ Church, Sag Harbor, Suffolk county, N. Y.

The Rev. W. H. C. Robertson is residing at Stamford, Conn., and desires his letters and papers to be addressed accordingly.

The Rev. James Adams, having accepted a call to Christ Church, Reading, Conn., letters and papers for him should be directed to Reading Ridge, Fairfield county, Conn.

MARRIED.

In this city, on Tuesday Evening, the 28th ult., by the Rev. G. H. Houghton, JOHN BOYD, JR., of this city, to Miss N. W. TITFORD, late of Cranbrook, in the county of Kent, England.

At 243 Court street, Brooklyn, L. I., the residence of B. A. Stoney, on Saturday, the 2d inst., by the Rev. Robert B. Croes, T. Allen Barber, M. D., of Providence, R. I., to Harriet, daughter of Alexander McNab, Esq., of Rose Hill, Cork Co., Ireland.

In this city, on the 5th inst., W. Henry Knapp, of New York, to Miss Louisa Jones, of Worcester, Mass.

DIED.

On Thursday, Nov. 23, at Unadilla, N. Y., JULIA M., second daughter of Arnold B. and Susan H. Watson, aged 20 years.

A most afflicting bereavement is here announced. Death has removed a cherished member from the happy household, and brought sorrow to a wide circle of attached friends. The Church, too, has to mourn a lovely and loving daughter, ever zealous in good works and eminent in the example of a pure and spotless life. Scarcely, however, could such a Providential dispensation have been attended by more sweet and consoling circumstances. The life of the deceased had been that of "a member of Christ, the child of God." Baptized in infancy, religious from childhood, nurtured in the admonition of the Lord, she was early prepared and led to renew and ratify her baptismal vows. From that day onward the prayer of the Confirmation office seems to have been answered,—that the Fatherly hand of God might be ever over her, His Holy Spirit ever with her, to lead her in the knowledge and obedience of His Word.

Her education had been most carefully and religiously conducted. The later years of her school life were spent at St. Mary's Hall, Burlington, N. J. Having graduated there with honour, she returned to her home with a mind richly stored and admirably disciplined, and with a heart full of those earnest and child-like religious affections, which the influences of that Institution are so adapted to foster.

The result of all this we have been permitted to see, if not in long years of Christian usefulness, yet in the adorning of Christian graces, and in the rich clustering of the fruits of faith around the bed of sickness. These were exemplified in the most affecting penitence, meekness, patience, and grateful love; and with these, the constant outflowing of holy thoughts and aspirations. Devotion was the characteristic occupation of her conscious hours. The words of prayer and holy song were the familiar language of her lips. And even in the delirium of fever, the Church's sacred offices were foremost in her mind, and sacrament and prayer, and creed and hymn made up a large part of the imagery of her wandering thoughts. From these, which were like angelic dreams, she gently passed away to find angelic realities, in that blessed ministry vouchsafed in death to the heirs of salvation.

"Precious in the sight of the Lord is the death of His saints."

S. H. N.

NOTICES.

☞ THE REV. DR. HOOKER (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

New York Bible and Common Prayer Book Society.

A regular meeting of the Board of Managers will be held on Tuesday evening next, the 12th inst., at 6 o'clock, at the Depository, 55 East 13th street. WILLIAM H. BELL, Secretary.

December 9th, 1854.

Protestant Episcopal Tract Society.

A regular meeting of the Board of Trustees will be held at the Depository, No. 55 East 13th street, on Tuesday evening next, the 12th inst., at 6 ½ o'clock. WILLIAM R. RONALDS, Secretary.

December 9th, 1854.

Sermons to Young Men.

During the season of Advent, the Church of the Holy Communion, corner of 6th Avenue and 20th street, will be open for a course of Sermons to Young Men, for whose accommodation, exclusively, the seats in the church will be reserved.

The Rev. Mr. Cooke, of St. Bartholomew's church, will preach on Sunday evening next. Service to begin at 7 ½ o'clock.

Prize Essay.—A premium of Fifty Dollars is hereby offered by the "Protestant Episcopal Brotherhood, in the Diocese of New York," for the best Tract on the subject of "Church Brotherhoods." The Tract not to exceed sixteen pages, duodecimo, and to be forwarded (post-paid) on or before the 1st of March, 1855, to Mr. F. W. Welchman, New York.

It is requested that each manuscript be accompanied with a sealed envelope, having within the name of its writer, and on the outside, the signature attached to the manuscript.

The right is reserved to withhold the prize if none of the Tracts offered should be deemed of sufficient merit, in which case none of the envelopes will be opened.

Rev. Samuel Buel, Rev. James Mulchahey, Henry D. Paine, M. D., Bailey J. Hathaway, F. W. Welchman, Committee.

New York, December 4th, 1854. eowtml

Church papers will confer a favour by inserting the above.

Ladies Memorial of Bishop Wainwright.—A number of Ladies, resident in the Western part of this City, deeply interested in securing the erection of an Episcopal Free Church, in their neighborhood, propose to hold a Fair in the Chinese Assembly Rooms, during the week before Christmas. The proceeds of the Fair will be given, for that purpose, to the Treasurer of "The Ladies Memorial of Bishop Wainwright." Donations of work from Ladies, or of Books, Toys, or Fancy Articles, etc., from any source, are earnestly solicited, and may be sent to Mrs. CLINTON, 219 West 14th-street. dec2-4t

Ladies' Fair.—The ladies of Grace Miss. Church, Williamsburgh, propose holding a Fair, for the sale of useful and fancy articles, in Christmas week, to aid in the erection of a church for the accommodation of a destitute population of poor in the third ward. The church has been commenced, and further assistance to carry on the work is greatly needed. Any suitable garments for children, useful or fancy articles for ladies or gentlemen, books or toys, which may be sent to aid this enterprise, will be most thankfully received.

N.B.—Packages may be left with Messrs. Stanford & Swords, 637 Broadway, and W. N. Seymour & Co., 4 Chatham-square, New York; and with Messrs. A. D. Mathews, 92 Myrtle-avenue, or Robert Petit, 147 Fulton-street, Brooklyn; or, forwarded to the Rev. Alvah Guion, 240 South First-street, Williamsburgh. nov 25-5t

St. Ann's Church for Deaf Mutes, in the New York University. Next Sunday, the 10th inst., the Rev. Dr. Cruse will conduct the usual morning service, at 10 ½ o'clock. The service for deaf mutes (usually held in the afternoon, at 3,) will be held in the evening, at 7 ½, at which the Rev. Dr. Tyng will deliver a discourse, to be translated into the sign-language.

A Festival and Fair, to aid the Missionary of the Free Church in East Broadway, and at Fort Lee, will be held at the Hall, No. 68 East Broadway, near Market street, commencing on Tuesday, the 26th inst.

Contributions of money, clothing, provisions, or fancy articles, will be gratefully acknowledged, and may be sent to Mrs. Hoyt, No. 68 East Broadway, (in the Drug Store,) or to Rev. Ralph Hoyt, Five Points, or care of Messrs. Stanford & Swords, No. 637 Broadway. dec9-3t

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society, will be held in the Sabbath School room of the Church of the Ascension, on Tuesday evening, October next, the 12th inst., at half-past 7 o'clock.

THOMAS P. CUMMINGS, Recording Secretary.

December 8th, 1854.

Ladies Fair.

The Ladies of the church of St. John Baptist, intend to hold a Fair for the sale of useful and fancy articles, suitable for Holiday Presents, during the week before Christmas; commencing on Tuesday, the 19th inst., and continuing until the evening of Saturday, the 23d inst.

The Fair will be held in the building on the Southeast corner of Broadway and twenty-second street. Open each day, from 10 A.M. to 10 P.M. Admission free.

The proceeds of the Fair will be devoted to the erection of the new church edifice.

Donations will be thankfully received, and may be sent to Mrs. Edward Stone, Southeast corner of 5th Avenue and thirty-seventh street, Mrs. John Hyslop, No. 119 West thirty-sixth street, or to the house of the Rector, the Rev. Cornelius R. Duffie, No. 151 Lexington Avenue. dec9-3t

Advent Services.

The Church of the Holy Innocents, 37th-street near Broadway, will be opened for a special course of services, during Advent, on Sunday evenings, at 7½ P. M.

A course of Sermons will be preached by clergy of the city, on "The Four Last Things." dec2-4t

TRINITY PARISH.—In addition to the usual Sunday Services, as follows:—

TRINITY.—Daily, 9 A.M. and 3 P.M.

ST. PAUL'S.—Sunday evening, ½ past 7 P.M, Lecture. Wednesday, 10 A.M., Lecture. Friday, 10 A.M.

ST. JOHN'S.—Wednesday, 10 A.M. Friday, 10 A.M.

CONCERT FOR THE BENEFIT OF THE EPISCOPAL FREE CHURCH OF THE HOLY MARTYRS, Rev. JAMES MILLETT, Rector.—The friends and patrons of this church and of mission churches generally, are respectfully informed that on Tuesday evening, the 12th December, the members of the Harmonic Society will give a grand Concert of sacred and miscellaneous music for its benefit; on which occasion Mrs EMMA GILLINGHAM BOSTWICK will perform several of her most admired pieces.

Mrs. Bostwick, Mr. George F. Bristow, and the Harmonic Society, have most kindly volunteered their services toward this charity. May we not expect that all true Churchmen will act in the same generous manner.

The Concert will be held in Dr. Chapin's (Church of the Divine Unity), Broadway, between Spring and Prince streets.

Tickets: reserved seats, $1; all others, 50 cents.

ADVERTISEMENTS.

JET ORNAMENTS, BRACELETS, BROOCHES, EAR RINGS, NECKLACES, CHATELAINS, &c.—Also, Jet and Gold Jewelry, Gold Mounted Jet Crosses, Brooches, and Ear-rings, comprising the largest assortment in the city, may be found at OSBORNE, BOARDMAN & TOWNSEND'S, 527 Broadway, corner of Spring street, under the St. Nicholas Hotel. oct14-3m-5

M. W. KING & SON, PATENT CHAIR MAKERS, 466 and 468 Broadway.—Pivot Revolving Chairs, Recumbent Revolving Chairs, Self Acting Extension Recumbent Chairs, Dentist Chairs, Improved Invalid Wheel Chairs, Branch Reading and Writing Desks, and every variety of Mechanical Chairs for comfort and convenience.

☞ Also, by permission, manufacturers of MAJOR SEARLE'S (U.S.A.) Traveling Invalid Chair.

Fashionable Cabinet Furniture made to order.

oct14-1y-5 M. W. KING, W. H. HALLICK.

AMIDON'S FALL STYLE—GENTLEMEN'S DRESS HATS.—The undersigned is now prepared to exhibit to his patrons his NEW and ELEGANT Fall Dress Hats. Also every desirable style of Felt Hats and Caps for Gents and Boys, and the *ne plus ultra* of Riding Hats for the Ladies. F. H. AMIDON,

sep16-6m-5 649 Broadway, nearly opposite Bond-st.

S. P. SQUIRE, [Late Squire & Brother,] Dealer in fine WATCHES, JEWELRY, and Silver ware, No. 182 Bowery, New York. All goods warranted to be such as represented. Watches of all kinds carefully repaired by experienced workmen.

Silver warranted sterling. Sep23-1y-5

I. ADOLPHUS SMITH, VISITING AND WEDDING CARD ENGRAVER, Importer of French and English Stationary and Fancy Articles. 661 Broadway, opposite Bond street.

Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

STEAM BOOK AND JOB PRINTING.

JOHN A. GRAY, 95 AND 97 CLIFF STREET, COR. OF FRANKFORT street, New York, employs ONE HUNDRED AND FIFTY HANDS, EIGHTEEN PRESSES, large fonts of plain, and over FOUR HUNDRED VARIETIES OF JOB TYPE. Can print the largest Book or Newspaper, or the minutest Card or Label, Plain or Colored, in the CHEAPEST, BEST, and SPEEDIEST manner.

☞ Special attention given to GENERAL JOB WORK, and to PUBLISHERS' PRESSWORK JOHN A. GRAY,

oct14-tf-5 95 and 97 Cliff street, N. Y.

WILLIAM PERRIGO, Manufacturer of IRON and COTTAGE Bedsteads, Extension Tables, and all kinds of Cabinet furniture,—also a large assortment of OFFICE and LIBRARY furniture constantly on hand. 171 Centre street, corner Canal, N. Y. sep30-1y-5

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for port rails.

Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street- je3--1y--5h

THOMAS COFFEE, MODELLER, PLASTERER AND COMPOSITION ORNAMENT MANUFACTORY, No. 645½ Broadway, N. Y.—Architectural Ornaments got up to any design. Centre Fowlers, Rosetts, Capitals, and all other kinds of Ornaments. Studies for Artists, Statues for Gas, Halls or Niches, Brackets, Pedestals, Busts, and Statues of all kinds. N.B.—Casts taken from the Face or Head of deceased persons on the shortest notice, and Busts made from the same. sep16-5-1y

WRIGHT & BAILEY. Dealers in English and American Carpeting, Oil Cloths, Window shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond-street, N.Y.

AARON WRIGHT [my27-1-5] BENJ. F. FAILEY

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, **five doors above Broome street,** New York

Watches of every description carefully repaired. je10-1y-5

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, 723 Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27-1y-5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. 379 Broadway, corner White street, New York
G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

LADIES' FUR STORE. EUROPEAN AND AMERICAN FURS.—J. H. HARLEY has opened for the season his usual splendid assortment of FURS, consisting of
Sables,
H. B. Martin,
Stone Martin,
Mink Martin,
Royal Ermine, &c.;
besides every other variety, suitable for ladies' wear. His assortment of Furs for Trimmings is large and desirable. Also, a fine assortment of Ladies' and Gent's Fur Gloves, Sleigh and Lap Robes, &c.

All the above artices are made in the *best style*, and *warranted*.

Furs refinished in the best manner.

Your orders are respectfully solicited. J. H. HARLEY,

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LITERATURE.

The Works of Shakespeare: the Text carefully Restored according to the first Editions; with Introductions, Notes original and selected, and a Life of the Poet. By the Rev. H. N. Hudson, A.M. In eleven volumes. Vol. VII. Munroe & Co.

The present volume in which Mr. Hudson resumes his work, after a temporary interruption, contains the three plays of King Richard III., Henry VIII., and Troilus and Cressida; topics which afford him ample opportunity for the exercise of his peculiar powers of discrimination and graphic critical description. It is hardly necessary for us in this place to speak of the quality and mettle of Mr. Hudson's style. They are well known to the readers of *The Churchman*, for whose gratification and instruction they have so often been exhibited. But we may take the opportunity of saying a few words of his peculiar plan of editing Shakespeare, while we congratulate him on the progress of the work.

The general scope of his Shakespearian lectures is a moral metaphysical evolution of the character from within, walking hand in hand with the dramatist, and reverently watching his revelations. It is the synthetic school of criticism, first largely introduced into England as a liberal science by Coleridge. It presupposes, of course, that the author works at once in the true method of nature and the best training of art, with experience as well as design; that he has a high moral purpose, and that he is no bungler in setting his puppets in action by it. Thus, after the history of the text is cleared away, by the best lights of later commentators, as Knight and Collier, our author takes resolutely hold of the characters, plucks them to pieces to re-unite them again, and show by what strength and weakness, of will or fortune, they are what they are. In this species of acuteness we know of no edition of the great dramatist which is superior to the present. Motives are weighed, acts determined; the whole moral man is submitted to a scrutiny; while the balance of powers is never lost sight of, and sound judgment with tolerant candor are equally preserved. Mr. Hudson excels in this species of casuistry. He seizes his men with a thorough comprehension, being slow in the first instance in making up his opinion; but when the character is fairly grasped, all the truth in it is squeezed and worried out of it. In this way his studies of Shakespeare become exercises of the conscience.

The following passage on Richard III. is an instance of this, in comment upon a fine passage of the "Guesses at Truth" (Mr. Hudson always takes us to the best sources) where the character is alleged to be beyond nature in its "diabolical element." Though inclined to agree with Hare and Coleridge, Mr. Hudson makes this suggestion:

> May it not, then, be a natural result of Richard's inordinate, dare-devil intellectuality, that he should inspect and scrutinize himself with the same cold, passionless impartiality as he would another person, or as another would him? And might he not, in the strength of his God-defying pride of intellect, grow and harden into a habit of facing his blackest purposes as unflinchingly as he does his unsightly person, and even take pleasure in exaggerating and overpainting their wickedness to himself, as serving to set off and magnify in his own view the art and spirit which, he feels assured, will carry him safe and victorious through them? And does not his most distinctive and individual feature, as compared with Edmund and Iago, stand mainly in this, that intellectual pride is in a more exclusive and operative manner the constituent of his character, and the principle of his action? It should be observed that the question here is not, whether the portrait as a whole be not one of superhuman audacity, and running to a height of guilt where no man could sustain himself in being; but whether the speeches under consideration be not in perfect keeping with the idea of his character as transpiring in his action throughout the play. For in whatsoever he does, no less than in what he there says, it is manifest that his hypocrisy is without the least shade of self-delusion. The most constant, the most versatile, the most perfect of actors, he is never a whit deceived or taken in by his own acting: he has, in consummation, the art to conceal his art from others; and because this is the very thing he chiefly glories in, therefore he takes care that it may never become in any degree a secret unto himself. Moral obliquity so played as to pass for moral rectitude is to him the test and measure of intellectual strength and dexterity; for the which cause he delights to practice it, and, what is more, to contemplate himself while practicing it, and even while designing it. And herein Richard is distinguished from and far above all real-life actors, where it is scarce possible but that hypocrisy and self-deceit should slide into each other; whence it is that hypocrites still end by turning fanatics, and *vice versa*, as every day's observation amply testifies.

In the introduction to Henry VIII. there is this fine characterization of the actors and of the prevailing sentiment of the play:

> The main idea of this play, that whereon the grouping of the persons and the casting of the parts are made to proceed, is announced in the Prologue, thus:
>
> "You see them great,
> And follow'd with the general throng, and sweat
> Of thousand friends; then in a moment see
> How soon this mightiness meets misery."
>
> Here we have the key-note of the whole, that which draws and tempers the several particulars into consistency and harmony of effect. Accordingly the interest turns on a series of sudden and most affecting reverses. One after another the mighty are humbled and the lofty laid low, their prosperity being strained to a high pitch, as if on purpose to deepen their plunge, just when they have reached the summit with their hearts built up and settled to the height of their rising, and when the wheel of Fortune seems fast locked, with themselves at the top. First, we have the princely Buckingham in the full-blown pride of talents and station; made insolent and presumptuous by success; losing his self-control by the very elevation that renders it most needful; putting forth those leaves of hope which, as they express the worst parts of himself, of course provoke the worst parts of others, and so invite danger while blinding him to its approach: so that all things within and around him are thus made ripe for his final upsetting and ruin. Next, we have the patient and saintly Katharine sitting in state with the king, all that she can ask being given ere she asks it, sharing half his power, and appearing most worthy of it when most free to use it: she sees blessings flowing from her hand to the people, and the honour and happiness of the nation reviving as she pleads for them; and her state seems secure, because it stands on nothing but virtue, and aims at nothing but the good of all within her reach, and because of her simple modesty and uprightness which no flatteries can surprise or beguile: yet even now the hypocritical king is cherishing in secret the passion that has already supplanted her from his heart, and his base crafty mind is plotting the means of divorcing her from his side; while at the same time he is weaving about her such a net of intrigue and conspiracy as may render her virtues, her very strength and beauty of character, powerless in her behalf, so that before she feels the meditated wrong all chance of redress is foreclosed. Then we have the overgreat cardinal who, from his plentitude of inward forces, cuts his way and carries himself upward over whatsoever offers to stop him; who walks most securely when dangers are thickest, and is sure to make his purpose so long as there is any thing to hinder him, because he has the gift of turning all that would thwart him into the ministry of a new strength; whose cunning hand quietly steals and gathers in from others the elements of power, because he best knows how to use it and wherein the secret of it lies; who at length has the king for his pupil and dependent, because his strange witchcraft of tongue is never at loss for just the right word at just the right time; and gets the keeping and control of his will, because he alone has the wit to make a way for it: yet his very power of rising against all opposers serves, apparently, but to aggravate and assure his fall, when there is no further height for him to climb; and he at last, by his own mere oversight and oblivion, loses all he has gained, because he has nothing more to gain.

Writing of this kind is, truly, what it purports to be, an introduction to the plays, the understanding of which is not quite so obvious as would to some persons at first sight appear. Like all consummate works in literature, the reader first needs an education to perceive and appreciate them; or, if this process is not pursued in the first instance, it may wisely come after. There have been professorships of Dante in Italy, as there are of the classic authors here. Is it not worth while educating ourselves to the beauties of writers in our own language? In this philosophical exposition of Shakespeare, in the grand elements of morality, Mr. Hudson is an adept.

With regard to the particular text, the present editor, while he holds closely to the original editions, is not deterred by any prejudice from going beyond them where good sense fairly demands it. Thus we see that he adopts, on occasion, the suggestion or authority, for it is impossible in all cases to determine which it may be, of the newly-discovered Collier folio—a book which no one should slavishly follow, and which no one can afford to neglect entirely. Thus, in Henry VIII., Mr. Hudson wisely finds no difficulty in substituting "queen" and "crown" for "chine" and "cow," in the passage which has all along read, "let me ne'er hope to see a *chine* again and that I would not for a *cow*, God save her." He also quietly accepts the punctuation of the Collier folio in the famous passage in the same play, which has read

> This cardinal,
> Though from an humble stock, undoubtedly
> Was fashioned to much honor. From his cradle,
> He was a scholar, &c.

Mr. Hudson adopts the reading

> Was fashioned to much honor from his cradle.
> He was a scholar, &c.

The notes to this edition, which are at the foot of the page, where they should be, are brief and condensed and elucidate every ordinary difficulty, from the best information.

Jerusalem and its Vicinity: A series of familiar lectures on the Sacred Localities connected with the week before the Resurrection. By W. H. Odenheimer, A. M., Rector of St. Peter's Church, Philadelphia. E. H. Butler & Co.

The author, in the company of a friend to whom he dedicates his volume, in the Winter of 1851 and 2 made a visit to the Holy Land, a memorial of which he has preserved in these Passion Week lectures to his congregation. The Holy Places are introduced in a series, following as far as possible, the order of the sacred incidents of Easter. They are presented briefly and clearly in a reverential spirit; the author's faith leading him to respect what must ever afford the most sacred associations of the Christian world; localities of an "Eternal City" which, as a recent Edinburgh Reviewer suggests, have only to be freely opened to destroy such superior attractions to *her* faithful as Rome at this day boasts. It is in this mood that Mr. Odenheimer writes—

> I suppose that most travellers from our country feel, what some have expressed in their writings, the strongest contempt for the superstition of those who can believe in the authenticity of such memorials as that to which I am now alluding. For myself, while I declined on the spot, and still decline, to accept of a *sentiment* instead of an argument, or to be overpowered by the solicitations of a loving imagination, where the determination of a cool judgment, weighing historic authorities, ought to prevail; nevertheless, I will confess that I never felt *contempt*, even when I saw the warm kisses of affectionate devotion bestowed on the least authentic memorials of Christ's presence on the earth. I mean that this was not the precise emotion excited in my mind, because, not to mention other reasons, I always thought that most of these minor memorials were designed originally, not for the encouragement of the affectionate regard which is now paid to them, so much as to teach *the facts* of Christ's history, in which all Christian's agree. Did I think that wicked men originated, out of sheer fraud, and for purposes of deception, many of the traditionary memorials which are to be found in the Holy Land, I might agree with those who express their indignation. But I have accustomed myself to believe that many of these objects or places were selected, if not with older traditions to support them, at least with the good end of keeping in memory, by appeals to the eye, those affecting events, which in the reading of the Sacred Scriptures, impress us through the ear. And when one remembers the infinite multitude of unlettered pilgrims, who, from all quarters of the earth, have visited the Holy City and its vicinity, and who have been edified to their soul's good, by the recital, at each of these sacred localities, of the undoubted facts connected with the life and death of Jesus, which are identified with these memorials; when one remembers how many who could never read a line, have, after a systematic visit to the appointed list of holy places and objects in and around Jerusalem, returned to their distant homes with hearts kindled with love to Him who suffered, died, rose again, and ascended to heaven for them; he will pause before he affixes upon the originators of these memorials a deliberate intention to deceive—he will rather be glad to adopt the more charitable theory which I suggest, that the intention originally was not to affirm that the foot-print, for example, in the rock on the top of Olivet, was actually left there by our Lord when he rose toward heaven, but that this was the site where the glorious fact occurred; and that here, at this very foot-print, the devout Christian pilgrim might localize and render more fervent his grateful thoughts and meditations connected with the stupendous event.

In accordance with this spirit he intermingles narrations of travel and scriptural narrative and brief devout comment. The illustrations are on steel, after the designs of Roberts and others.

The Parables of the New Testament practically unfolded. By the Rev. William Bacon Stevens, D.D., Rector of St. Andrew's Church, Philadelphia. E. H. Butler & Co.

A volume which appears in a holiday dress of blue and gold, with a series of engravings on steel after the designs of the English artist Franklin. It is well presented in this respect, while the text is mainly an earnest practical improvement of the themes offered in the Parables. A passage from the introduction indicates the scope and manner of the work:

> We have a personal interest in these Parables. There is not one from which we may not gather a personal lesson: for, though addressed to men who lived eighteen centuries ago, yet so analagous are our spiritual wants to theirs, so similar our relations to God, and so applicable to all the phases of humanity, and all the changes of time, with a divinely perpetuated and self-adapted vitality, that they are just as important to the Church now as when first uttered; for they embody truths that cannot die—they illustrate principles that must ever operate on society—they afford directions that are ever needed, and they minister reproof and comfort with as much freshness and pungency to-day as when first uttered by our blessed Lord. The Parables are so many portraits of the duties and principles of the Christian religion, and they hang around the four walls of the Gospels of Matthew, Mark, Luke, and John, as pictures drawn by a heavenly artist to embody heavenly truths; and as, in recommending to a young student of sculpture the state of Apollo Belvidere, as the most perfect specimen of art, the Abbe Winkcelman adds: "Go and study it; and if you see no great beauty in it to captivate you, go again; and if you still discover none, go again and again; go until you feel it, for be assured it is there." So we say to the student of the Parables, go and study the Parables; and if you see not their beauty at first, go again and again; gaze at them, ponder upon them, pray over them, until you feel them; then will they impress their lineaments upon your own soul, and be the model of your daily walk and conversation.

There is a tendency, in a certain school of literature, to put forward, as if by preference, to the Christian examples, the myths and fables of the East, and of the classic era of Greece and Rome. Of this point Dr. Stevens remarks:—

> The fables and allegories of the heathen world were interwoven with their fictitious history, with their debasing mythologies, with their poetic extravagances, and were designed to support that idolatry and polytheism which it was the object of the Gospel to destroy. The moral instruction, if any was intended, must be dug out from the rubbish of poetical images and superstitious conceits. A very slight comparison of the abstruse allegories of Plato, the monstrous fables of the Jewish Talmud or the Asiatic Vishmo, with the Parables of the Gospel, will suffice to show, that while delicacy, wit, virtue, truth, are continually violated in the former; purity, elegance, pathos, point, and sublime power, are found in the latter. The former, like the ignes fatui, are born in the foul fens and marshes of man's depraved nature, and are earthly, sensual, devilish; the latter, like the guiding pillar of fire in the camp of the Israelites, is heavenly, spiritual, and divine.

The Birds of the Bible. By the Rev. H. Harbaugh. Lindsay & Blakiston.

Another illustrated volume, with coloured plates of birds. The letterpress is made up in a rather miscellaneous way, Poe's quaint ballad of "The Raven" being pressed into the service by the side of the sacred allusions of the Psalms, and other portions of the Scriptures. The natural history anecdotes, however, are fresh and interesting, of which we may present one as a specimen:—

> There is, in the journal of the Rev. Dr. Henry Melchior Muhlenberg, who came to this country in 1742, as a Lutheran missionary, a beautiful and pious allusion to the eagle—which we quote for this reason, and also because it calls up many interesting feelings of the "olden time" of our yet comparatively new country. In company with two ministerial brethren, he visited, in the month of March, a German congregation at Fulpehocken, now Berks county, Pennsylvania, then in the wilderness of this new world. The next day after their arrival, he says: "Desiring to breathe fresh and wholesome air, we, in company with our friends, ascended the mountain; it was three miles to the top, where we could see for the space of thirty miles around. The sun shone very pleasantly, serene, and clear, and the large riven rocks sheltered us from the rough March winds. Three eagles, which perhaps had their nests upon the tops of trees which stood upon a fearful height of rocks above us, sailed over our heads, and in a circle swung themselves gradually upward into the clear golden sea of a mild Spring sun, until they seemed only small specks to our gaze. Each of our hearts and minds were revived and cheered by this sensible emblem. In Halle, above on the building of the blessed Orphan House, we had seen the picture, but here the living reality. This gave us a more vivid impression of those heavenly things which in the Holy Scriptures are set forth by these figures. We reminded each other of many blessed Scriptural sayings and promises associated with eagles; and, turning all our thoughts and feelings into devout prayer and praise, we sung:—
>
> Sei Lob und Ehr' dem hochsten Gut,
>
> and thought it would be pleasant here to build tabernacles; but we were doomed, with much labour, to descend again, because we were as yet in this world, and in earthly tents.

There is simplicity in the following, apparently from a German source:-

THE GOOD STORK.

I praise thee, good Stork, from my heart;
Thou art such a true pious bird;
My spirit within me is stirred,
To practice thy good-being art.

So true to thine offspring when young—
Good food for thy nurselings to bring;
To bear them, when weak, on thy wing,
And die to protect them from wrong.

So kind to thy parents when old—
By them in their dotage to stand,
As taught in the holy command:
To thy praise, pious Stork, be it told.

So true to thy partner in life—
Faithful and firm to the last,
Your fortunes together are cast,
To love on as husband and wife.

I praise thee, good Stork, from my heart;
Thou bearest a pious, good name;
And it is not a mere empty fame;
For truly a good bird thou art.

The Rhyme and Reason of Country Life: or Selections from Fields Old and New. By the author of "Rural Homes," etc. Putnam & Co.

This holiday book for all seasons, which we owe to the pen of Miss Cooper, a daughter of the novelist, is a fresh and graceful compilation from the best stock of the poets and poetical prose writers, interspersed with comments and introductions which show a fine vein of reflection. The style is pure and simple; there is no affectation of any kind or any effort to vie with the originals. It is such reason as best suits with the rhymes of old poets, while the author plays the unobtrusive but ever active host of the crowd of literary beauties she has assembled. A thoughtful introduction traces the development of the sentimental love of nature which the Germans, with their acute asthetic critical perceptions some time since found out was a modern acquisition; a species of reflective enjoyment which came with the age of the world when it had passed through—in its literatures—its grand epic and social developments. The outline of the historic deduction of this topic, which strikes a subtle vein in criticism, is well given by Miss Cooper, who assigns its appropriate place in the development to Christianity. The more worldly schools of literature, as the satiric, which flourishes in towns; and all that goes to decorate passing interests in society, have never done much for nature. It is the religious sentiment which finds in nature the types of those great ideas, connected with eternity, which are the strength and solace of the soul. The great earnest minds since the Christian era turn to nature. There is this to be said of the exhibition of nature in the old classic poetry that, like its other expressions, it is more restricted in form, often without being less imposing in substance. This was in obedience to a law of art which Lessing has exhibited in his Laocoon, where he traces the limits of poetry and painting, and shows how impertinent a modern long interpolated description of the beauties of nature would have appeared in a Greek poem. The sentiment is frequently there implicitly conveyed with great eloquence. This does not however deny the new creation and growth of such writers as Thomson, Cowper, Wordsworth, and many others, to whom nature is a speciality, the "main haunt and region of their song." The Christian influences at work in this product are thus stated by Miss Cooper:—

> No system connects man by more close and endearing ties, with the earth and all its holds, than Christianity, which leaves nothing to chance, nothing to that most gloomy and most impossible of chimeras, fate, but refers all to Providence, to the omniscient wisdom of a God who is love; but at the same time she warns him that he is himself but the steward and priest of the Almighty Father, responsible for the use of every gift; she plainly proclaims the fact, that even here on earth, within his own domains, his position is subordinate. The highest relation of every created object is that which connects it with its Maker: "For thy pleasure they are, and were created!" This sublime truth Christianity proclaims to us, and there is breadth enough in this single point to make up much of the wide difference between the Christian and the heathen poet. And which of these two views is the most ennobling, each of us may easily decide for himself. Look at the simple flower of the field; behold it blooming at the gracious call of the Almighty, beaming with the light of heavenly mercy, fragrant with the holy blessing, and say if it be not thus more noble to the eye of reason, dearer to the heart, than when fancy dyed its petals with the blood of a fabled Adonis or Hyacinthus? Go out and climb the highest of all the Alps, or stand beside the trackless, ever-moving sea, or look over the broad, unpeopled prairie, and tell us whence it is that the human spirit is so deeply moved by the spectacle which is there unfolded to its view. Go out at night—stand uncovered beneath the star-lit heavens, and acknowledge the meaning of the silence which has closed your lips. Is it not an overpowering, heartfelt, individual humility, blended with an instinctive adoration or acknowledgment in every faculty of the holy majesty of the One Living God, in whom we live, and move, and have our being? And where, at such a moment, are all the gods with which Homer peopled his narrow world? An additional sense of humiliation for the race to which we belong, and which could so long endure fallacies so puerile, weighs on the spirit at the question, and with a greater than Homer we exclaim: "O worship the Lord in the beauty of holiness; let all the earth stand in awe of Him!"

There are also some just remarks in this "Introduction" on the mingled influences of town and country at the present day; by which "a countryman is no longer inevitably a boor, nor a townsman necessarily a cockney; while all have in their turn trod the pavement and the green turf." This is well said of the compensation offered to our feverish country people by the prodigal beauty of American natural scenery:

> Probably there never was a people needing more than ourselves all the refreshments, all the solace, to be derived from country life in its better forms. The period at which we have arrived is rife with high excitement; the fever of commercial speculations, the agitation of political passions, the mental exertion required by the rapid progress of science, by the ever-recurring controversies of philosophy, and, above all, that spirit of personal ambition and emulation so wearing upon the individual, and yet so very common in America, all unite to produce a combination of circumstances rendering it very desirable that we should turn, as frequently as possible, into paths of a more quiet and peaceful character. We need repose of mind. We need the shade of the trees and the play of healthful breezes to refresh our heated brow. We need the cup of water, pure from the spring, to cool our parched lips; we need the flowers, to soothe without flattery; the birds, to cheer without excitement; we need the view of the green turf, to teach us the humility of the grave; and we need the view of the open heavens, to tell us where all human hopes should center.

That we, as a people, are not insensible to this bounteous gift, the love of villas, the desertion of the cities in the Summer, and "the general characteristic of American poetry," sufficiently witness.

In the range of topics and selections the author has been governed by good taste, running through the catholic study of the ancient classic poets and the modern, not only of England and Scotland, but of the more out of the way continental literatures, as the Dutch and Swedish. In an agreeably broken series of chapters or sections she introduces us to such writers as old Scottish Dunbar, Chaucer, and Spenser, in liberal measure, saintly George Herbert, and hosts of others, each in their best vain. The book, though necessarily miscellaneous, avoids the scrappy character often borne by such productions. We get a good substantial feast of good authors. There are occasionally prose passages, as Sir Thomas Overbury's exquisite Character of a Fair and Happy Milkmaid, and some pages from Izaak Walton. Such accessions of woods and trees come in as Shenstone's Schoolmistress, Lord Bacon's Essay on Gardening, &c.

Its healthy objective feeling, we should not neglect to add, is not the least important of its good qualities. In song, ballad, story, or description, the mind is brought to deal with realities. The work is as far as possible removed from the morbid sentimentalities of the times in poetry.

Altogether, with its richly freighted stores, it is a most choice volume, distinct enough in its plan and contents to hold its own place as a permanent book of its kind.

Poems of the Orient. By Bayard Taylor. Ticknor & Field.

The Lands of the Saracen; or Pictures of Palestine, Asia Minor, Sicily, and Spain. By Bayard Taylor. Putnam & Co.

In his new volume of verses, Mr. Taylor gives us the poetical flower of his travels in the East. In ease and mastery of versification and concentration of expression, it shows a natural progress in the art of poetry. The form of the poems is in a variety of measures adapted to song, story, apologue. The subject matter is in sympathy with the wild dreams and quaint novelties of oriental legend. Into this free, poetical Arabian life, the author enters heartily. If there is a subtle, sensuous music—such as Coleridge heard in his dream of Kubla Khan, which he does not reach, he is at least always animated. One of these poems, a fine dactylic strain on an African mountain, was published in *Blackwood*, sent to Scotland by a contributor to that journal, whom the author met upon the Nile. It is entitled Kilimandjaro. A Bedouin Song is very spirited; and so is the celebration of the vino d'oro of Lebanon. It is in such dashing lyrics, rather than in the philosophical mood of Shelley, or the super sensuousness of Keats, that we think Mr. Taylor excels. Indeed, he seems to have some idea of this himself, when in his dedication to his friend Stoddard, he rather affectedly takes the voices of Earth and of Pan to himself, rather than the lyre of Apollo.

Better contented with one living rose
Than all the gods' ambrosia; sternly bent
On wresting from her hand the cup, whence flow
The flavors of her ruddiest life—the change
Of climes and races—the unshackled range
Of all experience;—that my songs may show
The warm red blood that beats in hearts of men,
And those who read them in the festering den
Of cities, may behold the open sky.
And hear the rhythm of the winds that blow,
Instinct with Freedom

For our purposes the following is in an acceptable vein:

THE WISDOM OF ALI.

AN ARAB LEGEND.

The Prophet once, sitting in calm debate,
Said: "I am Wisdom's fortress; but the gate
Thereof is Ali." Wherefore, some who heard,
With unbelieving jealousy were stirred;
And, that they might on him confusion bring,
Ten of the boldest joined to prove the thing.
"Let us in turn to Ali go," they said,
"And ask if Wisdom should be sought instead
Of earthly riches; then, if he reply
To each of us, in thought, accordantly,
And yet to none, in speech or phrase, the same,
His shall the honor be, and ours the shame."

Now, when the first his bold demand did make,
These were the words which Ali straightway spake:
"Wisdom is the inheritance of those
Whom Allah favors; riches, of his foes."

Unto the second he said: "Thyself must be
Guard to thy wealth; but Wisdom guardeth thee."

Unto the third: "By Wisdom wealth is won;
But riches purchased wisdom yet for none."

Unto the fourth: "Thy goods the thief may take;
But into Wisdom's house he cannot break."

Unto the fifth: "Thy goods decrease the more
Thou giv'st; but use enlarges Wisdom's store."

Unto the sixth: "Wealth tempts to evil ways;
But the desire of Wisdom is God's praise"

Unto the seventh: "Divide thy wealth, each part
Becomes a pittance. Give with open heart
Thy Wisdom, and each separate gift shall be
All that thou hast, yet not impoverish thee."

Unto the eighth: "Wealth cannot keep itself;
But Wisdom is the steward even of pelf."

Unto the ninth: "The camels slowly bring
Thy goods; but Wisdom has the swallow's wing."

And lastly, when the tenth did question make,
These were the ready words which Ali spake:—
"Wealth is a darkness which the soul should fear;
But Wisdom is the lamp that makes it clear."

Crimson with shame the questioners withdrew,
And they declared: "The Prophet's words were true;
The mouth of Ali is the golden door
Of Wisdom."
When his friends to Ali bore
These words, he smiled and said: "And should they ask
The same until my dying day, the task
Were easy; for the stream from Wisdom's well,
Which God supplies, is inexhaustible."

To this notice of the poems we may add that the author's new prose volume, *The Lands of the Saracen*, pleasantly goes over the incidents of his tour in Palestine, Asa Minor, a visit to Sicily, and to Spain. The wide popular reception of Mr. Taylor's writings of this kind, render it necessary simply to refer to the book as possessing some novel points of interest, particularly on the journey to and from Damascus, and the visit to Sicily, where he was fortunate enough to witness the great eruption of Etna in 1852, which he has picturesquely described. It is an attractive volume.

The Crayon is the title of a new journal announced as forthcoming with the new year. It is to be occupied with "the graphic arts, and the literature related to them," and is to be conducted by W. J. Stillman and J. Durand. Both these gentlemen are known in connection with art. The latter is the son of the celebrated landscape painter, and the former has been a contributor to the Exhibitions of the Academy of Design, and is well known as an able writer on art. A series of articles from his pen appeared about a year since in the *Evening Post*, on the principal European Schools, written while on a foreign tour. The Prospectus declares the design of establishing a candid, useful journal, and we have no doubt of the ability of its projectors to do so. We wish them every encouragement.

Messrs. Appleton have issued their catalogue of Holiday Books for the New Year. It includes many important publications of their own and of their American brethren in the trade, with a judicious selection of recent English works. Of the former, *The Republican Court, or American Society in the Days of Washington*, has the first claims on the score of nationality and publishing enterprise. Its engravings of the ladies of the Revolutionary era are well executed from original portraits by Stuart and others, are well chosen for general interest, and supported by a vast fund of anecdote in the letter press. Other illustrated works are the *Gems of British Art, Ornaments of Memory*, the octavo edition of Bryant, a book for youthful readers from Paris by S. G. Goodrich, of "Peter Parley" memory; and a book for all ages, in the *Deserted Village* of Oliver Goldsmith, in the type of its period, and richly illustrated in wood engraving after the designs of the Etching Club. The landscape is from the delicate pencil of Creswick, whose "busy mill," "village preacher's modest mansion," and "cooling brook," leave nothing to be desired by the imagination. F. Tayler's and Horsley's sketches, several groups by Cope, Redgrave, and Webster's school scenes, inimitable in their way, are all excellent. Of the moderately priced volumes this will be a favourite of the season.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule,
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair*.
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22–1y No. 21 Park Place, and 18 Murray street.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.
sep23–1y John Johnson, B. M. Johnson, } 111 East 18th street, N. Y.

NEW FALL AND WINTER GOODS.—S. & M. E. TOWLE & CO., 281 Grand street, having completed their stock, of rich Fall and Winter Dry Goods, offer extraordinary inducements in all kinds of dress goods of their own importation; and have recently purchased at auction at least 33 per cent. less than the cost of importation.
French Merinos, Cashmeres, Lyonese Cloths.
Magnificent Broche and Brocade Silks.
Rich Harlequin and Satin Plaid Silks.
Satin, Ombre, and Solid Striped Silks.
Lyons Velvet warranted all Silk, Black and Colored.
Ladies' Cloths, of new and desirable Shades.
Black and Colored Cloak Satins.
Mourning Dress Goods, Bombasins, Canton Cloths, Alpacas, together with a complete assortment of mourning apparel.
S. & M. E. TOWLE & CO. invite attention to their stock of house-furnishing goods, replete in all kinds of Muslin Sheeting and Shirting, Linen Damasks, Napkins, Towelings, Barnsley sheeting, etc., Marseilles Quilts, Blankets, Welsh and American Flannels of all kinds.
COLUMBIAN HALL
has been recently enlarged to make room for the extensive assortment of Cloaks, Broche and Wollen Shawls, for which a separate salesroom has been opened.
Goods warranted as represented, one price, and sent to all parts of New York, Brooklyn, etc. S. & M. E. TOWLE & CO.,
oct14-3m-6 Columbian Hall, 281 Grand street.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20–1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. *m11-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17–1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3–1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in a superior manner.
Gents' Furnishing Goods je3–1y

WHITE, THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oot7-1y MILLER & WATTSON, Proprietors.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices;* an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
m11–1y JOSEPH CAHN, 58 Dey street, New York.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

HOSIERY AND UNDER-GARMENTS.—A. RANKIN & Co., No. 104 Bowery, Manufacturers and Importers of Hosiery and Under Garments of every description.
Importing and manufacturing largely, and having an experience of more than thirty years in the business, A. R. & Co. assure buyers that they can sell the
BEST GOODS AT VERY LOW RATES.
Silk, woolen, and cotton under-shirts and drawers, of every size and quality, made to order.
Remember the OLD STAND 104 BOWERY.
Established in 1823. Sep. 23–tf.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12–1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprie

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15–1y GEO. E. MENDUM, 18 Wall street.

SCHOOLS.

EPISCOPAL ACADEMY OF CONNECTICUT.—WINTER TERM begins Jan. 2. A limited number of pupils is received into the family of the Principal at $65 per Session of 14 weeks, for Board, Tuition, &c. Information may be had at Stanford & Swords, 637 Broadway, and S. D. Denison, 19 Bible House. Address.

Rev. EDWARD BALLARD.

Cheshire, Nov. 25, 1854. dec2-4t

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19-6m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.	
Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30	per quarter.
Use of Instrument	$5 00	"
Painting in Oil	20 00	"
Water Colours	10 00	"
Drawing	5 50	"

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 30 Hubert street. jy29-6m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The winter term of this institution wil commence on Monday, the sixth day of November next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms, &c., apply at No. 705 Broadway, or to the principal at Scarsdale. sep30-3m-$

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

—

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854-1y

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.

☞ Entire satisfaction guaranteed, au19-6m

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoisseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.

GARBANATI, Artist, 435 Broadway,
oct21-1y corner of Howard street.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

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GEORGE W. SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

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James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. Van Beuren,
George J. Byrd
William West,
Alph. Underhill,
Benj. W. Benson.
Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr.,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech,
R. A. Tooker,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4-1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,
M. X. Harmony,
Thomas E. Davis,
John Garcia,
T. James Glover,
C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.

T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary

C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 12
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 0	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 0	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.

JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

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† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,
Adam Norrie,
Henry Eyre,
Robert L. Maitland,
Benjamin B. Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,
John J. Hicks,
Minor H. Keith,
John DeBevoise,
Grahams Polley,
Thomas C. Moore,
Thomas M. Clark,
Joseph Boughton,
James S Bearns,
Ralph Pomroy,
Edwards W. Fiske,
Phillip S. Crook,
Francis B. Spinola,
Jacob D. Fowler.
Barnet B. Boerum,
George Barnes,
Henry A. Kent,
John L. Everett,
Timothy B. Crawford,
E. R. Livermore,
Jacob B. Boerum,
James Affleck,
James Moore,
John J. Crane,
Geo. W. Prince,
M. Kalbfleisch,
W. E. Caldwell,
J. Schenck Suydam
William A. Cobb,
J. V. Schoonmaker
Edward Neville,
John Moore,
Jared Sparks,
James L. Morgan,
Elisha B. Morrell,
A. J. Allaire,
Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford.

A. B. HODGES, President.
HENRY A. KENT, Vice President.

W. MULLIGAN, Secretary. ap15-1y

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,
William K. Lothrop,
James E. Brown,
John Newhouse,
Isaac Fryer,
Frederick Hadley,
John G. Wellstood,
Chas. C. Cunningham,
William Laimbeer, Jr.,
Richard Schell,
William K. Thorn,
Alex. McKensie,
Levi Onderdonk,
Joseph H. Jennings,
Robert Smith,
John L. Tonnele,
Francis Blanchet,
James W. Randell,
Daniel B. Pierson,
Robert Orr,
Nathan Clark,
Peter Poillion, Jr.,
Robert H. Goff,
Abm. M. Binninger,
George H. Bell,
Daniel T. Rogers,
Elisha Brooks,
Edward C. West,
Robert Paton,
Orsamus Bushnell,
James Black,
George W. Kerr,
Philip G. Weaver,
Robert McClellan,
William Voorhis,
Adelmour W. King
Jas. Wotherspoon,
Chas. H. Smith,
D. Colden Ruggles,
R. C. Rathbone,
J. W. Rumsey,
John M. Mason,
Moses M. Bradley,

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20-1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.* CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,
John R. Suydam,
Henry Beadel,
Robert Schell,
Henry S. Leverich,
Joseph Foulke,
F. A. Palmer,
George W. Riggs,
Joseph Britton,
F. W. Edmonds,
S. Cambreleng,
John L. Buckley,
George Clark,
Benjamin Babcock,
R. W. Howes,
Samuel H. Foster,
Nathan Starr,
W. N. McIntire,
N. H. Wolfe,
John Slosson,
James S. Sandford,
Curtis Judson,
John W. Mersereau,
Alex. Muir,
Eugene Dutilh,
John Gray,
James F. Hall,
John S. Harris,
J. W. Kellogg,
Albert Ward.

WM. V PORTER, Secretary. JACOB REEZE, President.
S. CAMBRELENG, Counsellor.
JOHN T. METCALFE, Consulting Physician.
oct7-6m CHARLES D. SMITH, M.D., } Medical Examiners.
EDWARD FIELDS, M.D., }

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,
Chas. Hubbard,
Caleb Reed,
Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.
Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.

JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.

LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city.

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates. sep16-6m-eow

PIANOS AND MUSIC.

NEW MUSIC.—COOK & BROTHER have just published the following:

MY OWN FIRESIDE. Beautiful song, with chorus and libitum, by Julius Metz. 25c

LOVE ILLUMES THE DARKEST NIGHT. By the popular composer, Thos. Baker. 25c.

FAREWELL! FAREWELL! ALL THY SORROWS NOW ARE O'ER. Song or Quartette by J. M. Pelton. Easy and effective. 25c.

GRAPESHOT POLKA REDOWA, by Sanderson. Dedicated to Major W. M. B Hartley. Popular, easy style. 25c.

LA VERTA (Valse sentimentale). Metz, Classical style. 38c.

HAREBELL WALTZ, by Timothy Trill. Brilliant, with appropriate Vignette. Colored, 38c. Plain, 25c.

BRIDAL GIFT POLKA. T. J. Cook. Splendid vignette. 50c.

On hand, a fine assortment of Haines Bros. & Cumming's brilliant-toned Piano Fortes, at prices that defy competition. All the new Music of the day, Melodeons, Guitars, &c. COOK & BRO.

aug5-6m 843 Broadway.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18-1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large sizes, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20-1y Factory, 311, 313, 315 Rivington street.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as heretofore. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar4-1y HENRY ERBEN, 172 Centre street, N. Y.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,

my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. 421 BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24-1y LIGHT, NEWTON & BRADBURYS.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.

[Established 1810.] Feb11-1y

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART,

NEW LOCATION— FITZSIMMONS' Furniture and Upholstery Warerooms, 483 Broadway, between Broome and Grand streets and at his old stand, 235 Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y 483 Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

IRON FURNITURE DEPOT—IRON BEDSTEADS AND IRON FURNITURE of all descriptions.—Spring MATTRASSES and elastic PAALIASTERS, which are acknowledged to be the best and cheapest BEDS for health, economy, comfort and neatness. They retain their elasticity—do not get hard and uncomfortable like other Beds or Mattrasses. A large assortment of every variety of BEDDING at *cheapes* rates constantly on hand.

N. B.—All orders promptly furnished and sent to any part of the city or country. Warerooms, 553 Broadway. oct7-3m

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23-6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods

mar18-1y R. E. PETERSON, } 144 Bowery, N. Y.
W. T. PETERSON }

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth. 25 cents per box.

Tonic wash for discussed and bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30-6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.

G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.,* made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,

West Troy, Albany Co., N. Y.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

GWYNNE'S PATENT REACTION PUMP, and GWYNNE'S PUMPING ENGINE, peculiarly adapted for the use of Steamers, Vessels, Manufactories, Paper Mills, Tanneries, Distilleries, and Railroad Stations, Drainage, Irrigation, Coffer Dams, Mines, Quarries, Dry Docks, Fire Engines, and, in point of fact, for every purpose which requires a Pump possessing advantages, as has been clearly ascertained, over every other now in use. These Pumps, according to size, are capable of raising from Fifty to Five Hundred barrels of water per minute; and combine simplicity, cheapness, durability, freedom from liability to get out of order, a return for the power employed nearly equal to the theoretical formula; and on account of the absence of valves and boxes, permits the passage of foreign matters mixed with the water, without injury to the Pump. As an evidence that we can peform what we undertake to accomplish, we have permission to refer to many scientific and practical gentlemen, amongst whom will be found Peter Cooper, Esq., New York; Mark Healy, Esq., Boston; James Horner, Esq., New York; John G. Stevens, Esq., Rest. Engineer, Raritan and Delaware Canal; Messrs. J. S. Bunce & Co., Mechanical Engineers, New York.

Pamphlets containing full particulars will be furnished, on application at the office of

MESSRS. GWYNNE & CO.,
oct28-3m 13 Greenwich street, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,

oc28-6m 93 Maiden Lane

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

mar 5-1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19-1y

LOUTREL & SON, COAL-YARD, corner 1st Avenue and Sixth street, New York. Full weight guaranteed. Orders may be left at our Residences.

REFERENCES: Rt. Rev. Benjamin T. Onderdonk, D.D.; Rev. Dr. Berrian, rector of Trinity church; Rev. Benjamin Y. Higbee, D.D.; Rev Dr Spencer; Hon. Chas. King; Hon. Luther Bradish; Hon. Julian C Verplanck. LEWIS LOUTREL, 575 Broome street,

sep30-3m BENJ. B. LOUTREL 63 West 21st street.

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

Burlington College.—The Seventeenth [illegible] Instition will open on Wednesday, November 1st.

Punctual attendance is necessary. Applications for admission should be made early to the undersigned. After the next term, no boy who is over fifteen years old will be admitted as a pupil.

oct14-8t G. W. DOANE, President.

St. Mary's Hall, Burlington, N. J.—The Thirty-[illegible] Term at this Institution will open on Wednesday, November 1st.

Early application is requested, either to the Rt. Rev. G. W. Doane, D.D., the Bishop of the Diocese, or to the Rev. Reuben J. Germain the Principal. oct14

Ladies' Fair.—The Ladies of the Free Church of the Epiphany will hold a FAIR, for the benefit of said church, in the basement of the same, 130 Stanton street, between Essex and Norfolk streets, on Wednesday and Thursday, December 20 and 21, from 11 A. M. to 10 P. M.

In thus inviting the co-operation of their friends, and of all interested in Missionary work, they have a two-fold object:—to secure aid in defraying the expenses of public worship, and to provide means for the relief of the poor. However easy it may be to sustain a Free Church in the midst of a wealthy population, experience has abundantly shown, that to support such a church in a district with very limited means, a majority of whose inhabitants speak a foreign language, and where multitudes are dependent on charity for their daily bread, requires unceasing efforts, and the sympathy and assistance of those who delight in doing good.

Useful or Fancy Articles of any kind are earnestly solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 637 Broadway, Mrs. Lot Jones, 77 2d Avenue, Mrs. John Allen, 165 Henry street, Mrs. William T. Tinkney, 220 Henry street, or Mrs. Cornelius W. Minor, 391 Houston street.

New York, November 27th, 1854. Dec 2-3t

BROOKLYN YOUNG MEN'S CHRISTIAN ASSOCIATION.—LECTURES 1854-5; AT THE PACKER INSTITUTE, JORALEMON STREET. Lectures to commence at 7½ o'clock.

The second course will be given during the month of December by Edward Hitchcock, D.D., LL.D., of Amherst College, on the Religious Bearing of Geology,—as follows, viz.:—

Thursday, Dec. 7th—"Principles of Inorganic Geology bearing upon Religion."

Thursday, Dec. 14th—"Principles of Organic Geology bearing upon Religion"

Thursday, Dec. 21st—Illustrations of Natural Religion from Geology."

Wednesday, Dec. 27th—"Illustrations of Revealed Religion from Geology."

The first two Lectures are, in part, a brief elucidation of the principles of Geology, illustrated by the use of numerous drawings.

Tickets for the course, admitting a gentleman and lady,	$1 50
Member's Ticket,	1 00
Single admission,	25

Tickets may be obtained at the Free Reading Rooms of the Association, corner of Joralemon and Court streets, or of Managers.

WILLIAM BACKUS, Ch'mn. Lecture Committee.

ACKNOWLEDGMENTS.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of $5, part of collection in St. John's church, Yonkers, N. Y.; $35 from Ladies Sewing Society, Centurion church, Old Point, Va.; $10 from T. R. J.; $5 through the Rector of St. Peter's church, Niagara Falls; $12,14 from Sunday School, St. Mark's church, Philadelphia; $18,84 from Rev. A. Smedes, D.D., of North Carolina; $25, from a friend; $8, from St. Paul's church, Brookfield, Conn.; $25, from a member of all Saints church, New York; $100, from Ladies Sewing Society of Trinity Church, Columbus, Ga.

AZEL D. COLE,
Pres't of Nashotah Mission.

Delafield, Wis., Nov. 24, 1854.

The Missionary at large, for Seamen, gratefully acknowledges the receipt of the following sums for the poor:

From J. R., $10; from S. L., $5. Further donations will be thankfully received. They may be left with Messrs. Stanford & Swords, 637 Broadway, E. F. REMINGTON.

December 4th, 1854

The subscriber gratefully acknowledges the receipt of $5 for the poor, from A. C. C.; also, a bundle of clothing, from H. H.

Further donations for the same purpose are greatly needed, and will be most thankfully received. C. CLAPP,
Rector of the Church of the Nativity.

New York, Dec. 4th, 1854.

The Ladies of the Episcopal Orphan Home, gratefully acknowledge the following donations:

Through Mrs. Fanning C. Tucker, one piece of Canton Flannel, one piece of Sheeting, from A. T. Stewart & Co.; one piece of Check from Holmes & Co.; 8 turkeys, and one dollar, for the Thanksgiving Day dinner, from the children of Mr. John Jay; four pairs of knit woolen stockings, from Mrs. Tucker; thirteen bolsters, one blanket, one garment, twelve Canton Flannel skirts, eighteen pairs knit stockings, from the Auxiliary Sewing Society of the Home; twelve dozen handkerchiefs, from the young ladies of Miss Martin's Sunday School class, of St. Peter's Church; one-half barrel of cake, from Mr. Treadwell; a donation of cake from the children of the Rev. C. Halsey; 2 garments, from Mrs. McLeod; five dozen cups from Miss E. Schmelzel.

Through Mr. George C. Collins, one barrel of molasses, from Warren & Co.; one barrel of sugar, from Earle, Porter & Co.; one box of tea, from John Caswell; one box of soap, from Sherman & Collins; one box of raisins, from Allen & Pollion; 100 codfish, from R. W. Ropes; one bag of beans, from Bucklin & Crane.

Episcopal Orphan Home, 74 Hammond street, Dec. 4th, 1854.

The Rev. J. L. Gay, since the first of July last, has thankfully received as follows:

For Grace Church, Loudon:—From a member of St Peter's, Charleston, for the Rev. C. Reed, $5; Col. Hampton, for the Rev. P. J. Shand, $20; some Ladies in Middletown, Conn., for Bishop Otey, $10; Mrs. Quintard, $10; Mr. Alston, $10; Mr. Robert Joyner, $2; Miss Fanny Slade, $3; Rev. J. J. Ridley, $5; a member of St. Andrew's, Mantua Parish, from Stanford & Swords, $5; Total, $70.

For Athens:—Through the liberality of the Rev. C. F. Mac Rae, 25 volumes of valuable Theological Books, from the Bishop White Parish Library Association.

For Cleveland:—30 Prayer Books from the Female Protestant Episcopal Prayer Book Society, of Pennsylvania.

For Charleston and Calhoun:—A Sunday School Library sent to him by Mr. John Russel, of Charleston, S. C.

For the Mission in general:—A number of Tracts from the Episcopal Female Tract Society, and from the Rev. Doctors Coleman and Hooker.

For the Church at Ducktown, (Copper Mines) in Polk County:—an offer from the manufacturers, through Messrs. Stanford & Swords, of an appropriate stained-glass chancel window.

Lastly, and with deep thankfulness, he has received, through the kind word from his Bishop, *for himself and family*, a large and valuable package of clothing and sundries, from some benevolent ladies in Bridgeport, Conn. May the Lord bless and reward them.

Loudon, Tenn., Thanksgiving Day, 1854.

Fund for Aged and Imfirm Clergymen.

The Treasurer has received since the acknowledgment of October 9th, the following contributions, viz:—

From Zion church, Wappinger's Creek, Rev. G. B. Andrews, $5; St. Andrews, including Trinity Chapel, Staten Island, Rev. Dr. Moore, $112; Christ church, Pelham, Rev. A. Shirras, $5. Thanksgiving Collections:—

St. Thomas' church, Ravenswood, Rev. J. M. Waite,	$ 22.82
Nativity, New York, Rev. C. Clapp,	6.50
St. Paul's, Morrisania, Rev. B. Ackerly,	52.65
St. Michael's, Brooklyn, Rev. E. M. Johnson,	4.00
Grace, Brooklyn Heights, Rev. Dr. Vinton,	88.00
Christ, New Brighton, Rev. P. P. Irving,	32 21
Holy Cross, Troy, Rev. J. I. Tucker,	38.00
St. Ann's, Morrisania, Rev. J. P. Hammond,	18.00
St. Mark's, New York, Rev. Dr. Anthon,	113.75
St. Paul's, Troy, Rev. Dr. Coit,	58.81
St. John's Chapel, New York, Rev. S. H. Weston,	142.00
Church of the Advent, New York, Rev. A. B. Hart,	9.58
St. Andrew's, Yaphank, Rev. C. H. Gardiner,	2.36
Total amount,	$710.68

C. N. S. ROWLAND, Treasurer,
55 Water Street.

December 4th, 1854.

Free Church of the Good Shepherd.

The Missionary thankfully acknowledges the receipt of a barrel of Beans from V. Hillyer, Esq., and $2.50 from Hoboken, for distribution among the destitute.

R. HOYT, Five Points, or at
Stanford & Swords, 637 Broadway.

Grace Mission Church, Williamsburgh.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:—

From A. C. C., $5. A Thanksgiving offering from M. S., $5, through S. & S.

ALVAH GUION,
240 South 1st street, Williamsburgh.

N. B. Further donations will be thankfully received, and may be left with Messrs. Stanford & Swords, 637 Broadway, N. Y.

Free Church of the Holy Martyrs.

"THE POOR."—The subscriber gratefully acknowledges $10, from Hon. Mark Spencer, for the poor, through S. & S. Further aid is much needed at this inclement season, and may be left with Messrs. S. & S., 637 Broadway, or with JAMES MILLETT, 308 Broome street.

New York Bible and Common Prayey Book Society.

Mrs. Mary Brown,	$2.00
Miss Onderdonk,	3.00
W. A. Gorham,	2.00

Protestant Episcopal Tract Society.

Mr. Isaac Fryer,	$2.00
Miss E. F. Onderdonk,	2.00

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor.

From a Friend $2, and a bundle of clothing; from S. C. $20. By Messrs. Stanford & Swords, from "Hoboken" $2.50; from T. K., Cooperstown, $10. LOT JONES, 77 2d Avenue

December 5th, 1854.

Advertisements.

IRVING SAVINGS INSTITUTION, No. 67 Warren, one door from Greenwich street. Open daily, from 10 A.M. to 1 P.M. and 4 to 7 P.M.

Interest, at the rate of 6 per cent allowed on all sums from one dollar to $500

The funds of this Institution are securely invested in Bonds and Mortgages, in the city of New York, worth double the amount loaned, and in Bonds of this city.

CALEB S. WOODHULL, President.
W. M. PULLIS, M. D. VAN PELT, } Vice Presidents.
VANDERBILT L. BUXTON, Secretary. [dec9-$3m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

DELANCY HOUSE, 729 BROADWAY, CORNER OF WAVERLY PLACE.—This spacious and elegant mansion has been fitted up as a Family Hotel, conducted on the European plan, and challenges comparison with any establishment in the city. The location is unsurpassed, the rooms large and pleasant, all fronting Broadway or Waverly Place, opposite New York Hotel, neatly and tastily furnished, arranged more with a view to comfort than to the elegances which characterize our fashionable hotels, at the same time will please the most fastidious, and need but be seen to ensure an extensive patronage.

Parties can now make a selection of rooms, furnished to their taste, in suits or single; very desirable for families or gentlemen who wish to study economy, as well as to enjoy the retirement of an elegant home.

The travelling community will find this establishment all that is described—quiet, genteel, and emphatically a First Class House. A Restaurant attached, under the supervision of experienced Restaurateurs, with private Dining and Supper Rooms, where every attention will be received by the guests of the House. The proprietor invites his friends and the public to call, with full assurance that it will elicit the commendation of all who patronize this Model House.

nov 25-4t ROSWELL GREEN, Proprietor.

JOHN RAY, AUCTIONEER, Store 439 Grand street. Particular attention paid to Commission business, and prompt returns made. sep30-6m

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

EGYPTIAN MUSEUM, No. 659 Broadway, New York. "THE GREATEST ATTRACTION IN THE CITY."

The objects in this Museum, numbering upwards of 1,000, were almost all taken from the tombs and ruined cities of Egypt, in the presence and under the supervision of Dr. Abbot; and it is to the copious illustrations of the domestic, political and religious economy of the Ancient Egyptians which they afford, as well as to their singularly perfect and minute state of preservation, that they owe the extraordinary interest they have excited, and the universally expressed desire to retain them in America.

The European reputation of Dr. Abbott's Collection, and the profound theories that have been drawn from it by Oriental Scholars, are well known, and the works of the following authors may be referred to for opinions of its value and importance to the history of the Age of the Ptolemies and the Pharaohs, viz.: the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, Prof J. V. C. Smith, Sir Gardner Wilkinson, Bayle St. John, Esq., Stewart Poole, Esq., M. Prisse, in the Revue Archæologique, M. Ampere, &c.

Open day and evening. Admission, twenty-five cents.

*** Schools, (both private and public,) family and juvenile parties, admitted on reduced terms. sep16-3m

GENIN'S LEADING STYLE for the present Fall and Winter is a brilliant realization of the happiest design that has ever been sent into his workshop to be embodied in a gentleman's hat. He invites attention to its chaste proportions, its beautiful material, and its peerless shape. Mark the details, the fitting up, as it may be called, of the naked fabric. Everything is in keeping; all is pure and classical. Much time and great expense has been devoted to the perfectson of this model Hat, yet the price remains at the old mark—*Four Dollars*.

oct14-2m GENIN, 214 Broadway,
opposite St. Paul's church

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 523 Sixth Avenue, between 31st and 32d streets, N. Y. N. B. Ornaments sent to all parts of the Union. jy1-6m

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